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THIRTEEN PRINCIPAL UPANIṢADS

General Editor of the Project

Mahamahopadhyaya Prof. Jayantkrishna H. Dave

M.A. LL.B., Vidya Vacaspati, Hon. Director, Bharatiya Vidya Bhavan

Vol. I

PRAŚNA AND MUṆḌAKA UPANIṢADS

Critically Edited

with Introduction, Śankara Bhāṣya, Full Notes and a Comparative Survey

By

Mahamahopadhyaya Prof. Jayantkrishna H. Dave

Published with the Financial Assistance from

Shri Mumbadevi Temple Trust, Bombay

1988

BHARATIYA VIDYA BHAVAN

Kulapati K. M. Munshi Marg

BOMBAY-400 007

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Bharatiya Vidya Bhavan has launched the enlarged Project of the Thirteen Principal Upanisads under the General Editorship of Mahamahopadhyaya Prof. Jayantkrishna H. Dave, M.A. LLB. Vidyavaçaspati, Hon. Director of the Bharatiya Vidya Bhavan.

In this Project, Prof. J.H. Dave has first taken up the three Atharvaveda Upaniṣads — Praśna, Mundaka and Māndūkya with its 215 Kārikās. They are being published in two volumes, of which, apart from being the General Editor, Prof. Dave is also the contributor and writer.

In the first volume, Praśna and Mundaka are given with a fresh translation, of the text and Śānkara Bhasya, full notes from Ánandagiri, Śankarānand, Nārayana and Acāryas of other schools and a comparative survey along with Introduction to these Upaniṣads and philosophies of three Acāryas, Śānkara, Rāmānuja and Madhva. Prānasūkta of Atharvaveda is also given.

The second volume will contain the Māndūkya with the Kārikās and the same scheme is followed. Gist of the views of Kūranārāyan (Rāmānuja sampradāya) and Madhva on the first Agama Prakarana is also given, This second volume is in the Press and will be out shortly.

Praśna contains the philosophy of a single teacher, the venerable Pippalāda. Mundaka is profusely cited by Śañkara in Brahmasūtra Bhasya, and Māṇḍūkya with Gaudapada Kārikās contains the basic philosophy of Śañkara's kevalādvaita.

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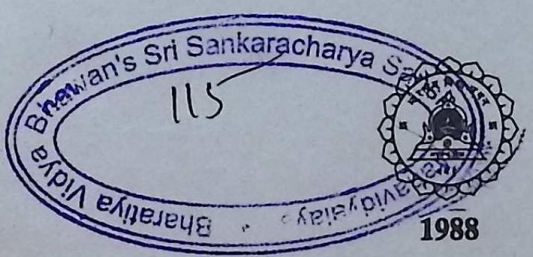

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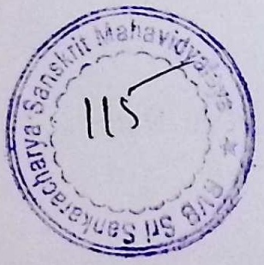

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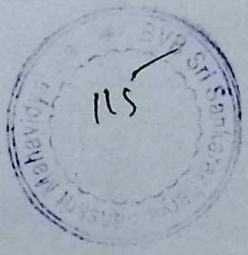
THIRTEEN PRINCIPAL UPANIṢADS

Vol. I

PRAŚNA AND MUṆḌAKA UPANIṢADS

General Editor & Author

M.M. Prof. Jayantkrishna H. Dave



Chief Co-ordinator

Prof. R. A. Kashyap, M.A.

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GENERAL EDITOR'S FOREWORD

THE BHARATIYA VIDYA BHAVAN had started a Project of "The Ten Principal Upanisads" under the General Editorship of the late Dr. P.B. Gajendragadkar, retired Chief Justice of India. Under his General Editorship and guidance, the first volume dealing with Iśa and Kena Upaniṣads was published by the Bharatiya Vidya Bhavan in 1981. The Volume was very well received.

After the sad demise of Dr. Gajendragadkar, the Bharatiya Vidya Bhavan revised this old project and launched a new and enlarged project of "The Thirteen Principal Upanisads" and appointed me as its General Editor.

Having been associated with the Bhavan since its inception and working on the academic side and in Sanskrit Faculty as Hon. Director, I was very happy to take up this Project. As my son and daughter are working as Physicians USA, I was required to make at their request occasional visits to the States. During my stay there, with ample leisure, it was a delightful and elevating experience to work on this Upanisadic Project. The necessary literature was made available to me both in India and USA where I could also make use of the university and other libraries which are well equipped.

In my college days,* Swami Anandasram of Kaivalyadham Math, Varanasi, was invited every year to our place to give in depth expositions of Vedantic texts. In the college I had the privilege of studying under Mahamahopadhyaya Shridhar Shastri Pathak and Shri Shintre Shastri. Pandit Ramanath Jha engaged by the learned Goswami Vrajaratnalalji of Surat kindly instructed me in Advaita Siddhi and other works. In the Bhavan, we had the learned company of eminent Pandits like the late Panditraj Venkateswara Dikshitar and the late Pandit Laksmiran Shastri. All this had created in me great fascination for this project which I have undertaken.

This new project is undertaken under the liberal financial assistance of Shri Mumbadevi Mandir Charities Trust which has at our request sanctioned a handsome grant towards its publication. The Bhavan is highly grateful to this Trust for its kind assistance.

In this Project of "The Thirteen Principal Upanisads" I have first taken up Praśna, Muṇḍaka and Māṇḍūkya with Gauḍapāda Kārikās to be published in two volumes.

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In the present volume, I have briefly stated the philosophical views of Śaṅkara, Rāmānuja and Madhva, given the Prāṇa Sūkta of Atharvaveda (English rendering), introductions to Praśna and Muṇḍaka, translation of their texts with Śānkara Bhāsya with notes from Ānandagiri, Śaṅkarānanda Nārāyaṇa and others, gist of the Bhāsyas of the schools of Rāmānuja and Madhya and a comparative survey at the end. Finding that I was working on the Māṇḍūkya with Gauḍapāda Kaṙikās, the late Pūjya Akhandānanda Saraswati of Vrindāvana Āsramā, who was also associated with the Bhavan as its Honorary member, made available to me the following works:

1. His own Pravacaṇas in Hindi on the first three Prakaraṇas of these Kārikās published in three volumes.

2. An excellent and precise Sanskrit commentary called Mitākṣarā of Swami Swayamprakāśānanda on these Kārikās published in Haridās Sanskrit Series, Vāranāsi, in 1910 with an introduction by *Swami Prajñanānanda of Kaivalyadhām Math Varanasi.

3. Māṇḍūkya Rahasya Vṛtti being a detailed Sanskrit commentary on these Kārikās by Swami Saccidānanda Saraswati with his learned introduction in English published in 1956 at Holinarsipur.

I am highly grateful to Late Swami Akhaṇḍānandaji for his kind affection, encouragement and interest in my work.

I am beholden to the authorities of the Bhavan for entrusting me this Project and particularly to Shri S Ramakrishnan, its Executive Secretary, for his kind co-operation, keen interest and total involvement all throughout. In the earlier project under the General Editorship of the late Dr. Gajendragadkar, there were different contributors of the Bhāṣyas of different Acāryas. In this new Project, I have accepted the entire burden of being the sole contributor and writer of the two volumes on *Praśna, Muṇḍaka* and *Māṇḍūkya* with Karikas. Prof. R.A. Kasyap kindly lent me notes of Shri S.C. Vasu on *Muṇḍaka* and *Māṇḍūkya* giving views of Madhya on them, which I found helpful. Prof. Kashyap who was the Co-ordinator of the Project begun by the late Dr. P.B. Gajendragadkar has continued to act as the Chief Project Co-ordinator for the present project also. I am obliged to him for the assistance he has given me at every stage of preparation and production of the volumes. Further the research assistants working with him namely 'Kum. Hemangini Jai and Dr. (Smt) Shveni Pandya have assisted me in the task of preparing the press copy, reading proofs and checking up the questions, references etc. Shri D.R. Amladi, formerly Assistant Director of Archives, Maharashtra, who has been

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associated with the Bhavan's publication activities since a decade, has prepared the Index to the present volume. He has also helped me in final stages of this publication.

I am also thankful to Associated Advertisers and Printers, Bombay, for producing the volume in an excellent way and within the deadline, in spite of several difficulties.

JAYANTKRISHNA HARIKRISHNA DAVE

*Swāmi Prajñānānanda Saraswati and Swāmi Ānandāśrama were the successor Swamis in the Kaivalyadhām Math, Vārāṇasi, established by my revered father the late Harikrishna Lalshankar Dave for his Guru, reputed Swāmi Kṛṣṇānanda Saraswati.

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Transliteration Scheme

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ए e, ऐ ai, ओ o, औ ou.

क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् ḍ, ध् ḍh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् ś, ष् ṣ, स् s, ह् h, क्ष kṣ, ज्ञ jñ, : ḥ.

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INTRODUCTION TO PRAŚNA-UPANISAD

Out of the thirteen principal Upaniṣads, *Praśna, Muṇḍaka* and *Māṇḍukya* belong to the *Atharvaveda* which is considered to have 31 *Upaniṣads* (according to *Muktikā*). *Praśna* belongs to the *Brāhmaṇa* section and is a kind of detailed explanation of passages in the *Mundaka* which forms part of the *Mantra* section of the Veda.

Six vedic scholars ask six different questions to sage Pippalāda. The questions are interrelated and the succeeding question is the further investigation of the preceding one. The peculiarity is that six questioners are named in the beginning in a certain order but the questions asked are in the reverse order i.e. the last named person asks the first question, etc., in the reverse order.

Sage Pippalāda is the editor of the *Pippalāda Śākhā* of *Atharvaveda*. He is referred to with the rare appellation of *Bhagavān*, which shows that he was not only considered as well versed in the Vedic lore but also a realised soul and therefore considered highly venerable. He was the ideal teacher to go to, being both *śrotriya* and *Brahmanistha*. Pippalāda may mean eater of fruits only i.e. practising strict austerities. He is considered the pupil of sage Devādarśa and son of the famous sage Dadhīci and his wife Prātitheyī. According to purānic mythology, he performed austerities where his father Dadhi gave up his body for the good of gods and the remembrance of the name of Pippalāda removes the bad effects of planet *Śani*! This only shows the veneration in which he was held. As the questions put to sage Pippalāda are interrelated and as the answers are given by that single sage, this Upanisad contains the clear thinking and consistent philosophy of one particular Upanisadic *Rsi*.

In the beginning and at the end of this Upaniṣad there is the *Śantipāṭha* invocation, "May we hear auspicious words with our ears, see auspicious sights with our eyes and live the full extent of the god-given life." This invocation positively proves that the Hindu metaphysician's thinking was not pessimistic, that it did not ignore matters pertaining to this world or an ethical way of life – the usual ill-informed criticism made against Hindu Philosophy is given a clear reply here.

In *Muṇḍaka*, two kinds of *Vidyās* – *Parā* and *Aparā* are mentioned. Śaṅkara says that the first three *Praśnas* or sections of this Upaniṣad deal with *Aparā Vidyā* and the last three deal with *Parā Vidyā*.

Sage Pippalāda accepted these six Vedic scholars Sukeśa and five others as his pupils. They were asked to stay in his *Āśrama* for one year practising *Śraddhā*, *Tapas* and *Brahmacarya*. Even though these Vedic scholars had practised *Tapas* etc. earlier – this was a further period of training prescribed by sage Pippalāda. It was a sort of one year's rigorous training course or an

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entrance examination. It was not felt desirable that they on arrival put offhand questions to the teacher. They came with humility with bundle of *Samidh* sticks in hand. There were no fees and they — all the six — were to stay in the teacher's *Āśrama* for full one year. This shows that the *Āśrama* was well provided for and apart from these six, there may be many coming to this well-known teacher and the full period of the year was to be spent in preliminary preparations and discussions. It was in the nature of Residential Training.

Sage Pippalāda said he would answer their questions put to him after one year, in case he knew the answers. This shows the teacher's humility and straightforwardness.

After one year, the first question was asked by Kabandhi Kātyāyana "From where are all these creatures in the world born?" Pippalāda replied that Prajāpati performed austerities and created a couple called *Rayi* and *Prāṇa*. The two represent Moon and Sun, food and eater, female and male, matter and life. All gross objects are *Rayi*. The Sun, through its rays, spreads the *Prāṇatatva* or life energy in all directions. The Sun is the *Vaiśvānara* fire. Time represented by the year is due to the Sun and Moon. Prajāpati after creating *Rayi* and *Prāṇa* enters them; similarly He enters Sun and Moon and the year, which is also called *Prajāpati*. The year has 2 *Ayanas* – north and south – they two are identified with *Prāṇa* and *Rayi* and represent the *Prajāpati*. Incidentally we are told that those who perform *Iṣṭa* and *Pūrta* and follow *Karma-mārga* go to *candraloka* via *Dakṣiṇāyana* and return to the earth, while those who perform austerities etc., and seek Ātman go to the world of the sun by the northern *Ayana* and do not return to the earth. Further, the month is *Prajāpati* and the dark and bright halves are *Rayi* and *Prāṇa*. Similarly the night and day are *Rayi* and *Prāṇa*. *Through these representing* time and seasons food is produced, from which human seed comes — semen and ovum — they create the *Prajā*. Prajāpati is immanent throughout. Reply to the question in short is – through sun and moon cycle ending in day and night, semen and ovum, people are born. Finally we are told that the highest *Brahmaloka* is attained by those in whom there is no wickedness, untruth or illusory behaviour.

The first question was how the living creatures are born. The reply is that it is through the first entity called *Prajāpati*, cosmic mind – *Brahmā* or *Hiraṇyagarbha*. He is the totality of all souls and permeates all living beings through *Rayi* and *Prāṇa* and all their subsequent manifestations. Prāṇa is the first born and the *Upāsanā* of *Prāṇa* is recommended in the subsequent part.

The second question was asked by Vaidarbhi Bhārgava "How many deities support these creatures? Who illumines them and who is their chief?".

In reply an anecdote is given. *Ākāśa* and others were competing with each other regarding their greatness but *Prāṇa by trying to go out proved its greatness and all others – Ākāśa* and other elements and sense deities praised

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Prāna, recognising its greatness. From *Prāśna* II 5–13 are hyms in praise of Prāṇa. This being an *Atharvaveda Upaniṣad*, it is interesting to compare this hymn with *Atharvaveda Prāṇasūkta* (XI·4·1 to 26) given at another place in this book. Everything is dependent on Prāna.

The third question was asked by Kausalya Aśvalāyana which contains six sub-questions:

a) What is the origin of *Prāṇa*, the life-energy?
Ātman is the source of *Prāṇa*.

b) How does *Prāṇa* enter the body?
Just as a shadow remains connected with the *Puruṣa* simiarly *Prāṇa* stays with Ātman. Through mind it enters the body.

c) How does *Prāṇa* divide itself and stay in the body?
Like a king *Prāṇa* assigns duties to its five modifications – *Apāna, Samāna, Vyāna, Udāna* and *Prāṇa* itself in different parts of the body. There are 100 main *Nāḍis* (channels) in the body with innumerable sub-*nāḍis*. *Vyāna* moves in these *Nāḍis*.

d) How does *Prāṇa* get out of this body?
Out of these numerous *Nāḍis*, there is one called *Suṣumnā*, and *Udāna-Prāṇa* goes out therefrom, out of the body. If good acts are performed, then he goes to the world of the sun and if evil acts are performed he goes to the world of the wicked and if acts are mixed then to the world of men.

e) What is the relation of *Prāṇa* in the body and

f) with the external world?
Sun is the external *Prāṇa*. Other modifications of *Prāṇa* are represented in the external world by the earth, *Ākāśa, Vāyu*, and fire. They favour the internal *Prāṇas* and they both are essentially the same. The reward of the *Upāsanā* of *prāṇa* in this way is highly eulogised and it is stated that immortality is thereby attained.

The fourth question is asked by Sauryāyanī Gārgya which is divided into five sub-questions:

a) At the time of sleep which deities sleep in the body?
Ans: At the time of sleep senses are absorbed in the mind.

b) At the time of waking which of them remain awake?
Ans: Those which are absorbed in the mind again get illumined and start functioning in the body.

c) Which deity remains awake in the dream?
Ans: It is the mind that keeps awake in dream and sees and experiences all things – existing and non-existing.

d) Who enjoys bliss in deep sleep?
Ans: Ātman enjoys that bliss.

e) Who is the ultimate support of all in different states?
Ans: Ātman *vijñānātmā* is the seer, hearer, smeller, taster, thinker, knower and doer and he is established in the supreme Ātman.

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The fifth question is asked by Śaibya Satyakāma. It is with regard to the sacred syllable *AUM* which is a symbol of the lower and the higher Brahman. For meditating on its individual *Mātrās* and on it collectively – the various rewards are mentioned. *Aum upāsanā* is the subject of this section.

The sixth question was asked by Sukeśa Bhāradvāja who was not able to answer the question once put to him by a prince called Hiranyaṇābha and therefore he asks that question to sage Pippalāda viz., Who is that *Puruṣa* of the sixteen parts? Answer is that this *Puruṣa* of sixteen parts lives in this body. The sixteen parts are *Prāṇa,* faith, *Ākāśa, Vāyu, Jyotir,* water, earth, senses, mind, food, vigour, *Tapas, Mantra, Karma, Loka* and *Nāma. Puruṣa* co-ordinates them all and abides in the body.

The questions asked are fundamental. Their replies are given in laconic language where much is understood and explained in oral instructions. Interpretations are given by different *Ācāryas* according to the systems of Philosophy they have developed. *Jihma, Anṛta* and *Māyā* in the sense of illusion are mentioned in *Praśna* I-16 and *Para* and *Apara Brahma* are mentioned in *Praśna* V-2.

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PRĀNA SŪKTA OF ATHARVAVEDA
(XI-4. 1 – 26)

1. Obeisance to that Prāṇa in whose control is this entire universe — He who is the Lord (*Īśvara*) of all and in whom everything rests.
2. O Prāṇa! Obeisance to you who is roaring, making sounds (in the clouds), who shines (in the lightning) and one who rains.
3. When Prāṇa roars (through clouds) before the herbs, the herbs get their brilliance, become pregnant and multiply in various ways.
4. O Prāṇa! When the rainy season comes and when you roar before the herbs, at that time everything on earth is delighted.
5. When Prāṇa floods the wide earth with rains, the cattle get delighted and think that something great will certainly result.
6. When herbs are sprinkled with rain, they converse with Prāṇa "You have increased our life and made us fragrant".
7. Obeisance to the coming Prāṇa! Obeisance to outgoing Prāṇa! Obeisance to staying Prāṇa! Obeisance to setting Prāṇa!
   (Coming *Prāṇa* would refer to *Pūraka prāṇāyāma,* outgoing *Prāṇa* to *Recaka Prāṇāyāma,* staying and setting *Prāṇa* would refer to ordinary internal *Kumbhaka* and *Bāhya Kumbhaka* respectively. Thus in this *Mantra* there is a reference to the method of *Prāṇāyāma*)
8. O Prāṇa! obeisance to you who acts as incoming breath (*Prāṇa*) to you who act as *Apāna* (working below the navel), to one whio moves forward and backward.
9. O Prāṇa! that which is your dear body, that which is your dear part as *Prāṇa* and *Apāna*, that which is your medicine – please grant us these for our long life.
10. Just as a father stays with his dear progeny, similarly Prāṇa stays with all creatures. Prāṇa is the Lord (Īśvara) of all those who breathe and do not breathe.
11. Prāṇa is death and Prāṇa is the sustaining power. Therefore (even) gods worship Prāṇa. It is Prāṇa who takes the truthful person to the highest world.
12. Prāṇa is specially brilliant and Prāṇa guides (*Deṣṭṛ*) all. Everyone worships Prāṇa. Prāṇa is the sun and moon. They call Prāṇa as Prajāpati.
13. *Prāṇa* and *Apāṇa* are rice and barley. The chief *Prāṇa* is the bull. *Prāṇa* is seated in barley and *Apāṇa* in rice.
14. A person (even) when he is in the womb breathes in and breathes out.

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O Prāṇa when you give the inspiration (*Jinvasi*), that soul is born again.

15. They call Prāṇa as Mātariśvan. He is verily called (God) Vāyu. All that is in past, future (or present) is established in Prāṇa.

16. O Prāṇa! So long as you inspire, all herbs which are known as *Ātharvaṇī, Aṅgirasī,* divine or made by men get born (or give fruits).

17. When Prāṇa rains over this wide earth, all herbs and trees, whatever they are, begin growing (*Prajāyante*)

18. O Prāṇa! a perṣon who knows Your this (power) and the person in whom you are established, to such person you bring the (proper) rewards (*bali*) in all these worlds.

19. O Prāṇa! As people offer oblations to (praise) you as of great fame and hear (about your power), to such people you bring (proper) rewards (*Bali*).

20. That Prāṇa which is in the deities (sense organs) is the same moving in the foetus. That which was before is born again. That which was in the past will again be in the future. The father with all his powers enters in the son.

21. *Haṁsa* (Swan i.e. Prāṇa which makes the sounds of Ha and Sa while breathing out and breathing in) when it rises from the watery base (i.e. heart) it does not lift one off his feet. O dear! when the Prāṇa lifts up that feet also, then there shall be no today, tomorrow, night, day, light or darkness (i.e. there will be death).

22. Moving in eight (*yogic*) *Cakras* (wheels) and manifesting itself in the *Sahasrāra cakra,* this Prāṇa is seated in one navel (i.e. the heart) and moves forwards and backwards; with half of itself (which is physical power) it creates the world; of its other part (which is *yogic* or spiritual power) what is the sign?

23. O Prāna! You are capable of giving birth to all and giving movements to every one. You enter into other quickly, Obeisance be to you.

24. You are the lord of all who take birth and have movements. Let Prāṇa stay with me without laziness, patient and along with the power of *Brahma.*

25. When other (sense organs) are asleep, this Prāṇa stands and is awake and does not fall off askance. No one has heard that Prāṇa is asleep when all other (sense organs) are asleep.

26. O Prāṇa! do not turn away from me. Do not be separate (*anyaḥ*) from me. I am binding you within me for (long) life like foetus in water.

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KEVALA-ADVAITA (ABSOLUTE MONISM) OF ŚAṄKARA

The usually accepted date of Śaṅkara is A.D. 788 to 820. His doctrine, briefly stated, is that Brahman is the Reality, the world has apparent reality and the individual soul is non-different from Brahman and none other. The universe is superimposed on Brahman like silver on a shell. Brahman is *Nirguṇa* (without attributes) and therefore cannot be described by words, The *śruti* therefore states that it is inaccessible both by mind and speech. Attributes like *Sarvajñatva* (it being omniscient) etc., are due to the *Upādhi* (conditioning) of *Avidyā* (ignorance). Individual soul, though really of the nature of *Brahma* appears by ignorance as if it is different from Brahman. The feeling of "I-ness" comes on account of the *Upādhis* (conditions) of mind, intellect etc. In sleep, the mind, intellect etc., are absorbed and therefore there is then no feeling of "I-ness". Similarly, in the state of liberation also, these various *Upādhis* (conditions) are completely absorbed and then too there is no "I-ness" left. *Jīva* being essentially of the nature of Brahman is one only and not many but pleasure and pain are distinctly experienced on account of the distinct internal organs (*Antaḥ-karaṇas*). Consciousness is all-pervading (Vyāpaka) and it is the same as Ātman or Brahman.

The means to realise Brahman are stated in this order. By performing the duties of *Varṇas* and Āśramas as prescribed by the scriptures without desire for the fruits, the mind is purified. By *Karma* and *Upāsanā* only *citta śuddhi* is attained as also concentration of the mind. But liberation can be had only by knowledge. The method is *Śravaṇa, Manana* and *Nididhyāsana*. There is no *Samuccaya* of *Karma* and *Jñāna*. The *mumukśu* should have the fourfold qualification namely, 1) Discrimination between what is permanent and ephemeral; 2) Non-attachment to fruits of this or the other world; 3) *śama, dama* etc and 4) the desire to be liberated. Then only one is qualified to know Brahman. The knowledge in error is indescribable (*Anirvacanīya Khyāti*).

The primary cause of the phenomenal world is *Ajñāna* (ignorance). When Brahman is associated with *ajñāna,* also called *Avidyā* or *Māyā*, he is known as *Īśvara* (God). Brahman is of the nature of knowledge and not a knower with knowledge as its attribute, because it is *Nirguna*. Phenomena is superimposed on transcendental Reality Brahman; it is called *Mithyā* i.e. having only phenomenal reality, not the ultimate reality. *Ajñāna* is not *Sat* (existing) as it disappears on one having knowledge and not *Asat* as there is its *Pratīti,* as both *Sat* and *Asat* cannot be together, Ajñāna is *Anirvacanīya* (indescribable). Truth or Reality is relative: ultimate (*Pāramārthika*) as of Brahman, pehenomenal (*Vyavahārika*) as of the universe and illusory (as of dream).

Phenomenal reality is contradicted or arrested by the realisation of Brahman but Brahman is never '*bādhita*' at any stage; but the universe, even

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though ultimately in *Pāramārthika* stage is unreal, does have reality in the phenomenal sense. Just as visions in dream are true so long as we are in dream but appear false when we wake, similarly about the phenomenal world. The function of *Śāstra* is only to remove *Ajñāna*, thereafter Brahman which is self-luminous, shines of its own accord.

When Brahman becomes *Māyā-Śabala*, the universe is created by his thought. He creates, sustains and destroys. This *Lakśaṇa* is called *Taṭastha Lakśaṇa* but in reality Brahman is *Sat* (existence) *Cit* (consciousness) and *Ānanda* (bliss) only. This *Lakśaṇa* is called *Swarūpa Lakśaṇa*. In creation Brahman associated with *Māyā* is the material and instrumental cause. *Jīva* is not *Anu* but *Vyāpaka*. He has *saṁsāra*, and rebirth till liberation. In the *Mahāvākya Tat-twam-Asi* (That thou art) there is *Bhāga-Lakśaṇa* (secondary meaning) where part of the meaning is retained and part is given up. The illustration is *Saḥ Ayam Devadattaḥ* (that is the same Devadatta as seen before). The fire of *Jñāna* destroys *Sañcita* and *Kriyamāna Karma* but not *Prārabdha*. Even a *Jīvan mukta* has to suffer *Prārabdha* till he lives in the body and thereafter he becomes *Videha-mukta*.

Sources of knowledge are six; perception (Pratyakṣa), inference (*Anumāna*), *Śabda* (scriptures), *Upamāna* (comparison), *Arthāpatti* (implication) and *Anupalabdhi* (negation). Scriptural authority is the highest so far as all *Alaukika* matters are concerned. Other sources are helpful but secondary. There is *Vivarta* of Brahman into universe. *Vivarta* means change only in appearance. The famous illustrations are of rope appearing as serpent and shell appearing as silver. *Ātman* in waking, dream and deep sleep is respectively known as *Viśva. Taijasa* and Prajñā and beyond these three states he is known as *Turīya*. This is with regard to *Vyaṣṭi* (individual); when considered in the aggregate or collectively, it is known as *Vaiśvanara, Hiranyagarbha, Īśvara* and *Brahman*. Just as *Mathākāśa* and *Mahākāśa* are essentially one, similarly *Turīya* (Ātman) and Brahman are one. *Śruti* describes *Nirguna, Nirvikalpa* Brahman by *Neti Neti* (negatively), Atman or Brahman is called *Kuṭastha Nitya. Māyā* or Ajñāna is non-different from Brahman, *Māyā* has three qualities of *sathva; rajas* and *Tamas* and it is the primary cause of the universe. Brahman is the *Adhiṣṭhāna* (substratum). In *Mukti* there is no difference of *Jīva* and *Brahma*. There is complete Bliss. Phenomenal world is unreal — being *jaḍa, Dṛśya*, limited, having change etc. Brahman is beyond all this and is the ultimate reality.

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VIŚIṢṬA ADVAITA (QUALIFIED MONISM) OF RĀMĀNUJA

Rāmānuja was born in A.D. 1027 and is said to have lived for 120 years. His is a religious view and his system is known as *Śrī-Sampradāya*. His is a philosophy of a personal God called Viśṇu or Nārāyaṇa who is Brahman. Individual souls (called *Cit*) and nature (called *Jaḍa* or *Acit*) stand in relation to Lord Nārāyaṇa as his adjectives or body. The system is based on the *Prasthānatrayi, Pañcarātra Āgamas*, devotional songs of Alvars, and *Viśnu* and *Bhāgavata Purāṇas*. The relation of the Lord to *Jīva* is described in five ways: 1) as substance and attribute; 2) as controller and controlled; 3) as supporter and supported; 4) as whole and part and 5) as end and means (*Prakārī-Prakāra Niyantṛ niyamya, Ādhāra-ādheya, Amśī-amśa* and *Śeṣin – Śeṣa*). Brahman i.e. *Nārāyaṇa* qualified by *Cit* and *Acit* is the only reality.

This *Nārāyaṇa* is free from defects or bad attributes (*Heya guṇas*) and possesses all auspicious attributes like omniscience, compassion, love etc. He possesses a heavenly body and is easily accessible to devotees. The Lord is not only *Jñāna Svarūpa* but has also *Jñātṛtva* (is knower and has also the attribute of knowledge). God and souls both are substances and also have attributes. God by *Svarūpa* (nature) is *Kūṭastha nitya*, but when qualified with *Cit* and *Acit* is Pariṇāmi nitya. Both god and souls have an inseparable attribute called *Dharma-bhūta-jñāna* apart from their being a substance. This attribute changes into various forms, but not the substance. Thus there is no real change in God. In this way Rāmānuja avoids the defect in *Naiyāyikás* pure *Pariṇāma-vāda*.

Jīva and *Jaḍa* are distinct from God. Thus there are three *Tattvas*. Rāmānuja accepts the *Satkāryavāda*, the twentyfive principles of *Sāmkhya* and the *Yoga* method of concentration but *Prakṛti* and *Puruśa* are not the cause of the world but these two are subordinate and dependent on the Lord. This *Prakṛti* or *Pradhāna* is distinct from the lord and has three qualities of *Sattya, Rajas and Tamas*. The Lord is the material and instrumental cause of the universe. *Jīvas* are many, they are *Aṇu* and not *Vyāpaka*. There is no *Mithyātva* (unreality) of the world as in the *Śaṅkara* system. There is *Sat-khyāti* and not *Anirvacanīyakhyāti*. *Pradhāna* really changes into the world like milk into curds and the world is real. Even in the shell and silver illustration and in dreams, the objects are real according to Rāmānuja. *Śāstra* is real and gives *Tattvajñāna*. Sources of knowledge are only three: perception, inference and *Āgama*. After knowing *Karma*, there can be *Brahma-Jijñāsā*. As a result of the *Mahāvākyas* like *Tat-tvam-asi* etc, the *Upāsanā* becomes strong and stabilised and thereby the Lord is pleased with the devotee. But there is no *Mukti* so long as one is living. There is no *jīvan mukti* according to Rāmānuja. After *Prārabdha* is enjoyed, the body falls and the devotee gets a divine body and thereby he enjoys *Sāmya* (equality) with the Lord and this is *Mukti*. There is no identity with the Lord. The individual souls retain their distinction

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from the Lord Nārāyaṇa — Viṣṇu — Vāsudeva. The Lord is all-pervading, transcendent as well as immanent. When the Lord is associated with subtle *Cit* and *Acit*, he is the material cause and when he makes special *Saṃkalpa*, he becomes the instrumental cause. He is the inspirer and giver of fruits according to *Karma*, still *Udāsīna*, inner controller (*Antaryāmin*) and *Bhaktilabhya*. *Jīva* is conscious, self-luminous, dependent on the Lord, happy, eternal, and separate in each body. *Jīva* is of three kinds: the bound (*Baddha*), the liberated and the *Nitya*. From *Brahmā* to a worm all are bound; the liberated have no *Prākṛta* subtle body, they stay in *Vaikuṇṭha* with the Lord and are possessed of eight qualities. *Nitya Jīvas* have complete knowledge; they are Ananta, Garuḍa and others. They serve the purpose of the Lord and can take *Avatāras* also. They, from the beginning, have no bondage of *Saṁsāra*. There is distinction of status in *Nitya Jīvas* but not so in *Mukta Jīvas*. The latter do not take any *Avatāra*. The power of creation etc., is with the Lord alone. *Jīva* is *Kartā, Bhoktā* and of the nature of bliss. He gets a body of five elements but he himself is the body of the Lord.He moves in *Saṁsāra* with *Liṅga deha* and has rebirths, but in *Mukti* he is free from *Liṇga deha* and rebirths. *Jagat is* beginningless, *Karma* is an accessory of *Jñāna*. As in *Śaṅkara-Vedānta, Sādhana catuṣṭaya* is not necessary. "*Neti Neti*" *Śruti* means that the Lord has no *Heya* qualities. *Bhakti* is worship — devotion. *Karma* and *Jñāna* are the causes of *Bhakti*. *Sādhanā Bhakti* leads to *Prapatti*, complete surrender and dedication to God. *Māyā* does not mean illusion but the power of God. There is fivefold manifestation of God: 1) as *Nārāyaṇa*; 2) as *Vaikuṇṭha*, His abode; 3) as *Antaryamin*; 4) as *Avataras*; incarnations and 5) as idols (*Vigraha*). *Nārāyāṇa* has various forms called *Vāsudeva, Saṇkarṣaṇa, Pradyumna* and *Aniruddha, Kaiṁkarya*, service of God, leads to *Prapatti*. Rāmānuja says that *Moksa* is nothing but eternal service to God (*Nitya-kaiṁkarya-prāpti*). *Jīva* must make himself fit for acceptance of God. *Avidyā* is concealing from our view the true nature of God. God is supreme, adorable, personal, compassionate and loving. He is the enjoyer of sacrifices and austerities. He is the great Lord of all the worlds. He is the friend of all creatures. When the *Jīva* attains *Mukti*, his knowledge expands. God is the internal controller (Antaryāmin) and abides in the heart of every body. Limbs of God and Vaikuntha are called Nitya-vibhūti. Faith leads to *Bhakti, Jñāna* of God's various attributes leads to *upāsanā*, that produces love for God. *Tengalai* (southern) school of this *sampradāya*, has greater regard for the *Tamil Prabandhas*, while the *Vadagalai* (northern) school accepts both the Saṅskrit texts and *Prabandhas* as equally authoritative. Rāmānuja believes in *Jñāna-Karma-Samuccaya*. As he accepts Tamil *Prabandhas* also, his system is known as *Ubhaya-vedānta*. *Bhakti* is defined as *Snehapūrvam Anudhyānam*– meditations with love. It is active intellectual devotion with love.

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DWAITA (DUALISM) OF MADHVA

Madhva is said to have been born in A.D. 1199 and lived for 79 years; according to another view he flourished between A.D. 1238 and 1317. His system is unqualified dualism. Madhva believes in five great distinctions (*Bhedapañcaka*): 1) between God and *jīvas*; 2) between God and matter; 3) between *jīvas* and matter; 4) between *jīva* and another *jīva*; 5) and between one matter or part and another. He insists on three kinds of faith: 1) in the *Prasthānatrayi*, 2) in the interpretation of Madhva and, 3) that Madhva had his mission entrusted to him by God. He is regarded as the third *Avatāra* of *Vāyu* — the first being Hanumān, the second Bhīma and third Madhva. According to him God is only the *Nimitta Kāraṇa* and not *Upādāna* (material) *Kāraṇa*. His philosophy is theistic to the core. God is Nārāyaṇa. He is a personal God and not an abstraction. There is a hierarchy among deities. First is Nārāyaṇa (Viṣṇu), second is His consort Lakṣmī and third is Vāyu who is the prophet and anything coming to God should come through Vāyu, God creates the *Jagat* out of *Prakṛti*. God takes in his belly the *Mahat* and other elements and enters the *Brahmāṇḍa*. From his navel was born *Brahmā*, then other deities and then the mind; in due course was created, *Avidyā* which has five *Parvas — Moha, Mahāmoha, Tamisra, Andhatamisra* and *Tamas*. *Avidyā* is further divided into four parts — *Jivāçchadikā etc.*. *Avidyā* attaches to individual *jīvas*. *Jagat* is not *Mithyā* as in the system of Saṅkara but very much real. Madhva and those who followed him later have very strongly attacked the *Māyāvāda* and *Mithyātva* of Śaṅkara. Like Rāmānuja he does not believe that God is the *Upādāna Kāraṇa*. He also does not believe that *Cit* and *Acit* are the bodies of God. Just as there is *Tāratamya* among deities, all have not the same status — similarly all souls are not qualified for *Mokṣa*. God condemns some, and redeems some. In *Mukta Jīvas*, liberated souls, also there is *Tāratamya* (distinction) in their bliss (*Ānanda*). He takes the entire *Vedic* and *Purānic* literature as authoritative for purposes of interpretation and he relies more on *Purāṇas* than on *Prasthāna-trayi*. Pramāṇas (sources of knowledge) are three: Perception, inference and *Āgama*. *Veda* as a whole is authoratative. Brahman is described in *Upanisads* as "Ekam Eva Advitīyam" — it means Brahman is unsurpassed in excellence, without equal, since it penetrates everywhere. Attributes of Brahman are absolute and without any limitation. Brahman is Nārāyana or Vishnu; Lakshmī is His Consort; dependent on Him is His creative energy and is the intelligent *Prakṛti*. God rules over Jīvas and matter but does not create them from nothing and reduce them into nothing. God takes into account the *Karma* of *Jīvas* but is not dependent on it. *Jīvas* are many and every space is filled with them. *Jīva* is an active agent, with responsibility to suffer, but is also dependent on the guidance of God. *Jīva* is *Aṇu*, God is all-pervading. *Vāyu* mediates between God and *Jīvas*. Madhva is described as son of God (*Hareḥ Sutaḥ*). His system comes in

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conflict with many scriptural passages monistic in nature and he is obliged to twist their meaning. The *Mahāvākya 'Tat-tvan-Asi'* according to him means *Jīva* is the essence of God, or is similar to God or it is "*Saḥ Ātmā Asat Tvam Asi*". "*Ayam Ātmā Brahma*" is simply eulogy of *Jīva* or is only for meditation or is *Pūrva-Pakṣa*. *Ātmā* is *Brahma* because *Ātmā* is *vardhamāna* (increasing). There cannot be any identity of *jīva* with Brahman. "A King punishes those who pose like a king and gives the desired thing to those who sing his glory". *God is Satyakāma* and therefore His creation *Jagat* is also *Satya*. It is because of the *Viśesas*that we have *Bheda* (distinctions). *Viśeṣas* are infinite. *Jñāna* produces dependence on and love for God. Sound and strict moral life is necessary for *Mokṣa*. Moral rules have to be obeyed without desire. By *Bhakti* God is pleased, showers His grace and gives the *Abhīṣṭa*. God has infinite and limitless *Śakti* and *mokṣa-sādhanā* is pure service to God in the form of devotion. *Bhakti* is defined as strong and the highest love for God knowing His greatness. Grace of God is essential and is proportionate to devotion. *Jīva* is freed only when he departs from the body. *Jīvan-mukti* is not possible. On liberation *Jvas* assume bodies of *Śuddha-sattva*. There is birth according to *Karma* and also *Punarjanma*. *Mukti-yogya Jīvas* are of five kinds — *Deva, Ṛsi*, Pitṛ, *Cakravartin* and men. God i.e. Nārāyaṇa or Puruṣottama alone is *Vedya*. The entire drift of all Vedas is on *Śrīpati Hari*. Madhva recommends *Aṇkaṇa* (mark like *Cakra* etc on the body) *Nāmakaraṇa* (naming a relative with any one of the names of God) and *Bhajana*. By following the various *Sādhanās*, even the *Āsura Jīvas* can have *Mukti* gradually (*Krameṇa*). Madhva relies on those Upanisadic passages like *Dvāsuparnā* etc., where distinctions are mentioned e.g., *Chāndogya* 8-12, *Brh* 4-37, *Muṇḍaka* 3-1-1-, *Praśna* 4-9 and Śveta 1-9.

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PRAŚNOPANIṢAD

ŚĀNTIPĀṬHAḤ

Invocation for Peace

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरङ्गैस्तुष्टुवाँसस्तनूभिः। व्यशेम देवहितं यदायुः।।
ॐ शान्तिः शान्तिः शान्तिः।।

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु।।
ॐ शान्तिः शान्तिः शान्तिः।।

Om. O Gods! may we hear with our ears all that is auspicious. May we, O worshipful Gods, see with our eyes whatever is good. May we, with strong limbs and body, sing your praises and enjoy the full life allotted to us by Prajāpati.

May Indra of great fame be propitious to us. May the all-wise Pūṣan be propitious to us. May the evil-removing Eagle be propitious to us. May Bṛhaspati be propitious to us.

Om Peace-Peace-Peace

This *Śāntipāṭha* is being sung according to *Muktikopaniṣad* for all the *upaniṣads* of the *Atharvaveda*.

Yajatra worshipful; or who protect (Trai) those who worship.

We hear, see etc., auspicious things or we may not be deaf, blind etc. Life allotted by Prajāpati may be a hundred or a hundred and twenty years. Three kinds of peace are for three kinds of *Tapas*: *Ādhyātmika*, *Ādhibhautika* and *Ādhidaivika* or the *Tapas* of the three bodies — gross, subtle and causal.

The four Gods — Bṛhaspati, Indra, Puṣan and Ariṣṭanemi are invoked to be propitious to all the four communities of *Brāhmaṇa, Kṣatriya, Vaiśya* and *Śūdra* respectively.

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PRAŚNOPANIṢAD

PRATHAMAḤ PRAŚNAḤ

THE FIRST QUESTION

TEXT : 1 – 1

प्रथमः प्रश्नः

ॐ भुकेशा च भारद्वाजः शैव्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः।।१।।

Transliteration

Om numaḥ paramātmane, Hariḥ Om.
Sukeśā ca bhāradvājaṇ śaibyaśca satyakāmaḥ, Sauryāyaṇī ca gārgyaḥ, kausalyaścāśvalāyano, bhārgavo vaidarbhiḥ, kabandhī kātyāyanas te haite brahmaparā brahmaniṣṭhāḥ paraṁ brahm ānveṣamāṇā, eṣa ha vai tat sarvaṁ vakṣyatīti, te ha samitpāṇayo bhagavantaṁ pippalādam upasannāḥ (1)

Translation

Six seekers after Brahman approach sage Pippalāda:–
Sukeśā, son of Bhāradvāja, Satyakāma, son of Śibi, Sauryāyaṇī, of the family of Gārga, Kausalya, son of Aśvala, Kabandhī, son of Kātya — all these, devoted to *Brahma* and firmly thinking of *Brahma* and seeking the Highest *Brahma* approached, with sacrificial sticks (fuel) in hand, the venerable Pippalāda, thinking that he would tell them everything.

COMMENTS

Satyakāma : One desirous of knowing *satya* (truth) i.e. *Brahma* (S)

Te : Those famous as *Vedic scholars (S) (Mahāśrotriyas)*

Brahmaparā : Completely following the *Vedic* injunctions (S) devoted to lower *Brahma* (A.G.)

Brahmaniṣṭhāḥ : Firmly believing in the essence of *Veda* (S)

Paraṁ Brahma : Highest *Brahma* which is beyond the limitations of space and Time (S)

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Praśna Upaniṣad distinguishes between two kinds of *Brahma*, the lower and the higher. In V-2, it specifies *Para* (higher) and *Apara* (lower) *Brahma*.

According to *Śaṅkara Vedānta*, Higher *Brahma* is *Nirguṇa* without attributes and lower *Brahma* is *Saguṇa*, with attributes. When *Brahma* is associated with *Māyā* it becomes *Saguṇa*. *Nirguṇa* which is Supreme *Brahma* is alone imperishable and its knowledge alone gives *Amṛtatva* i.e. immortality or liberation. *Saguṇa Brahma* is the first manifestation of *Nirguṇa Brahma* and is called Īśvara. The six questioners who approached sage Pippalāda were till then worshipping only *Saguṇa Brahma* but were desirous of knowing the Supreme *Brahma*.

According to Nārāyaṇa's *Muṇḍaka-Upaniṣad-Dīpikā* which quotes *Atharva Pariśiṣṭa*, there are twenty-eight *Atharvaveda Upaniṣads*. The three *Upaniṣads* which are intended to be dealt with viz. *Praśna, Muṇḍaka* and *Māṇḍukya*, all these three belong to the *Atharva veda*. *Muṇḍaka* belongs to the *Śaunakīya Śākhā*, while *Praśna* belongs to the *Pippalāda Śākhā* of that *Veda*.

Muṇḍaka belongs to the *Mantra* part while *Praśna* is the Brāhmaṇa part explaining different *Mantras* of *Muṇḍaka* with some detail. Even though the two *Upaniṣads* belong to different *Śākhās* the tradition construes the different *Upaniṣads* in such a way as to have a consistent meaning. Śaṅkara states, in a different connection on *Praśna* IV-5, that it is desirable to have a consistent meaning from all *Śrutis* (*Anyaśākhātvāt-anapekṣā sā śruter-iti cet na, arthai-katvasya ca iṣṣatvār*).

Muṇḍaka gives the *Nirṇaya* about the *Ātma-tattva* while *Praśna* deals with the same subject in detail, giving the *Sādhanā* of *Prāṇa-upāsanā* etc. *Muṇḍaka* says that one must learn two *Vidyās*, *Parā* and *Aparā*. *Aparā* consists of *Ṛgveda* etc. That *Vidyā* is in the form of *Karma* (rites) and *Upāsanā* (meditation). The *Upāsanā* form is dealt with in the second and third *Praśnas* of the *Praśna Upaniṣad*. The *Karma* form (rites) is elaborately dealt with in the *Karmakāṇḍa* portion of the Vedic *Saṁhitās* and *Brāhmaṇas* and is therefore not dealt with in *Praśna Upaniṣad*. The first *Praśna* is meant to create *Vairāgya* (dislike) for both *Karma* and *Upāsanā* – rites and other meditation. Now, *Parā Vidyā* is that, by which *Akṣara (Brahma)* the imperishable is known, and this *Parā Vidyā* is elaborately discuss in the *Muṇḍaka*. The fourth *Prásna* of *Praśna Upaniṣad* discusses in detail particularly the two *mantras* of *Muṇḍaka* 2-1-1 and 2-1-2. "As from a fully burning fire etc". The fifth *Praśna* elaborates the *Praṇava* (*Om*) is upāsanā which is mentioned in *Muṇḍaka* 2-2-4 *Pranava (Om)* is the bow etc." The sixth *Praśna* explains the remaining portion of *Muṇḍaka* beginning with *Muṇḍaka* 2-1-3 *"From Him emerges Prāṇa etc."* (A.G.)

Śaṅkara on *Praśna* IV-1 says that the first three *Praśnas* deal with *Aparā Vidyā* where there is a discussion of the *Anitya* (Perishable) *Saṁsāra* (Pheno-

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menal world) which is of the nature of *Sādhya-Sādhana* (ends and means) and known by *Nāma* and *Rūpa* (nama and form). The remaining three *Praśnas* deal with that *Tattva* (Reality) which is beyond *sādhya-sādhana*, not the object of *Prāṇa*, mind and senses, known only through *Parā vidyā*, which is *Śiva, Śānta*, unchanging, *Akṣara, Satya*, present inside and outside, the unknown *Puruṣa* (Person).

The *Praśna Upaniṣad* has six *Praśnas* or questions and their answers given by sage Pippalāda. Each question and answer is called a *Praśna* and forms a section. The *Upaniṣad* begins with an *Akhyāyikā* (story). Sukeśā and five other Vedic scholars have studied the *Karma* and *Upāsanā* sections of the veda but are desirous of knowing the *Supreme Brahma*. They come to the venerable sage Pipalāda for instruction. They are asked to observe austerities (*Tapas*), chastity (*Brahmacarya*) and have faith (*Śraddhā*) for a further period of one year at the house of the teacher. They do so and thereafter start questioning sage Pippalāda one by one. The emphasis on *Tapas* etc., shows that before a person is qualified to receive instructions on supreme reality, these are intended to be practised.

In the first *Praśna*, there is an explanation of the creation of the entire movable and immovable world by *Prajāpati* (lord of creation) through *Rayi* (fem.) and *Prāṇa* (mas.). *Rayi* and *Prāṇa* are explained as the food (*Anna*) and the eater (*Atta*) or the moon and the sun (fire). *Prāṇa* i.e. the sun represents life energy and the Moon the lord of herbs represents *Anna* (food). Sun and Moon measure the time, first through the year, then the two *Ayanas* (courses), then months, the fortnights and then day and night. Through seasons (i.e. time) wheat and other food are produced. The food in the body becomes the human seed and through man and woman this seed creates the *Prajā*. *Rayi* and *Prāṇa* therefore represent matter and life energy. Prajāpati created this pair out of himself i.e. Prajāpati is immanent in the entire creation of life and matter. *Rayi* and *Prāṇa* can thus be interpreted as matter and life — *Jaḍa* and *Cit*. The various identifications are made up of cause and effect and are therefore considered as non-different. This is how sage Pippalāda answers the question as to how the different *Prajās* (creatures) are created. *Rayi* is feminine and *Prāṇa* is masculine — union of male and female for creation is also intended to be indicated.

Sage Pippalāda : He is described in the text as *Bhagvat* and fit to be worshipped. At the end, the questioners affectionately call him their father. *Pippalāda Śākhā of Atharvaveda* is named after him. He thus appeared to be adept both in the *Aparā* and *Parā Vidyās*. This is the *Upaniṣad* where we get the consistent views of one single philosopher. This *Upaniṣad* is considered 'modern' among the thirteen principal *Upaniṣads*.

Kātyāyaṇa : Son of Kātya. When a son is born in a family where the grandfather is alive, such a son is designated as, "*Yuva*" according to Pāṇini's rule in 4-1-163 "*Jivati tu Vaṁśye Yuva*", suffix *Fak* (its *Ādeśa* is *Āyana*) is applied

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to *Gotra* name Kātya and we get Kātyāyana.

Samid: Sacrificial sticks (fuel). "It also includes sticks for cleaning teeth etc." (*A.G.*) This is carried by the intending students as a present for the teacher to show their humility and desire to serve the teacher.

A.G. – Says that the Vedic scholars who approached sage Pippalāda knew till then only the *Apara Brahma.* They were not satisfied with this, as its *Phala* (reward) is only perishable and therefore it is not the highest *Puruṣārtha,* only the *Para Brahma* is imperishable and that has to be known.

Śaṅkara Bhāṣya – The meaning of (*Atharvana*) *Mantras* (in the *Muṇḍaka*) is elaborated in detail in this (*Praśna Upaniṣad*) which is part of the Brāhmaṇa section and this latter *Upaniṣad* is now begun. Here the story in the form of questions and answers is intended for the eulogy of knowledge (*vidyā*). This knowledge can be acquired by persons residing in the hermitage of the teacher and practising means such as chastity etc., for a year and almost omniscient teacher like Pippalāda alone can give instructions therein – an ordinary person cannot impart this knowledge. In this way there is the eulogy of this *Vidyā* (knowledge). Further, because of the suggestion given about the means like chastity etc., practice of such means is also indicated as prescribed.

Bhāradvāja was the son of Bharadvāja and his name was Sukeśā. Śaibya was the son of Śibi and his name was Satyakāma. Son of Sūrya is called Saurya and his son was Sauryāyanī and as he was born in the *gotra* (family) of Garga, he was therefore also called Gārgya. Here long '*ī*' in Sauryāyanī instead of Sauryāyani (ending in short '*i*') is Vedic licence. Aśvalāyana was the son of Aśvala and his name was Kausalya. Bhārgava, born in the family of Bhṛgu was born in the country of Vidarbha and was therefore called Vaidarbhi. Kabandhī, son of Kātya, was called Kātyāyana. His great grandfather was alive and therefore he was designated as *Yuva* (young). They all believed in *Apara* (lower) *Brahma* as reality and were devoted to its practice but were intent on seeking the highest (*Para*) *Brahma,* desiring to find out as to what is the Highest *Brahma* which is eternal and worth knowing. They thought they would make efforts to know it. In this way they were making inquiries for its knowledge. Thinking that he would explain that to them, they approached the Preceptor. How? With Sacrificial sticks (*Samidh*) in their hands, i.e. carrying a bundle of "*Samidh*" sticks in their hands, they approached the venerable and worshipful sage Pippalāda, the preceptor.

TEXT : 1–2

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति।।२।।

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Transliteration

tānha sa ṛṣir uvāca, – bhūya eva tapasā brahmacaryeṇa śrddhayā saṁvatsaraṁ Saṁvatsyatha, yathākāmaṁpraśnān pṛcchata, yadi vijñāsyāmaḥ sarvaṁha vo vakṣyāma iti. (2)

Translation

The sage said to them : Stay here for one year more practising austerities, chastity and faith. Thereafter you can ask questions as you desire. If we know, we shall tell you all. (2)

Comments

Ṛṣi: One who can see super-sensual things (S)

Bhūyaḥ: Even though they had practised it in the past, they had to practise it again for acquiring *Brahma-vidyā* (S)

Tapasā: Making the body lean by fasting etc. (S)

Brahmacaryeṇa: of eight kinds, memory of woman, mentioning her, sporting with her, seeing, talking in secrecy thinking of her, determination about her and coitus (S)

Śraddhayā: Faith in the meaning of Vedas (S)

Saṁvatsara: Period made up of the apparent motion of the Sun in twelve *Rāśis* or signs of the zodiac. (S)

Śaṅkara Bhāṣya: When they had approached him in this way, the sage told them: "Even though you have practised penance before through *Tapas* (austerities) and control of senses, still for a further period of one year, you stay here practising *Brahmacarya* (celibacy) faith, (*Śraddhā*), *Āstikyabuddhi* (faith in scriptures and the teacher) and veneration, serving well your teacher. Thereafter you may ask questions according to your desire i.e. in respect of what you wish to know. If we know that, we shall explain to you all about it. The word "if" used here (by the sage) is only to show his humility, for this is clear from the various solutions to questions given (by the sage).

TEXT : 1 – 3

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ। भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति।।३।।

Transliteration

atha kabandhī Kātyāyana upetya papraccha, bhagavān kuto ha vā imāḥprajāḥ prajāyanta iti (3)

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Translation

Kabandhī questions: "From which source are creatures on the earth created?

Then Kabandhī of the family of Kātya came to him and asked: "Venerable Sir! Whence are these creatures born?"

Comments

Kutaḥ: From which *Nimitta* (instrumental) and *upādāna* (material cause) (S).

Ha: wellknown.

Va: remembered.

Prajāḥ: unmoving and moving creatures (S)

Śaṅkara Bhāṣya – Thereafter, when one year had passed, Kabandhī Kātyāyana approached (the preceptor) and asked him: "Venerable Sir! from which source are born the creatures like *Brāhmaṇa* and others?

This question is asked because the reward to be obtained and the path to be gone through by those who combine *Aparā Vidyā* (lower knowledge) and *Karma* (rites) have to be stated.

A.G. – Reference to reward for *Aparā Vidyā* and the path to be gone through by those who follow that *Vidyā* is irrelevant in the discussion of the question about the knowledge of *Para-brahma,* still this is being stated for creating *Vairāgya* (desire to get disillusioned from it); for only that person is qualified to know *Brahma-vidyā* who is disillusioned from performing only rites or performing rites combined with lower knowledge. Even though it appears as if the creation is described, still as there is no purpose for describing it; it is the resulting *Brahma Vidyā* that is meant under that cover.

TEXT : 1 – 4

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते। रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति।।४।।

Transliteration

tasmai sa hovaca – prajākāmo vai prajāpatiḥ, sa tapo'tapyata, sa tapastaptvā, sa mithunam utpādayate rayiṁ ca prāṇaṁ ceti etau me bahudhā prajāḥ kariṣyata iti. (4)

Translation

To him he replied that the lord of creatures who was desirous of creating progeny performed austerities. Having performed austerities, he created a

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couple viz. *Rayi* (f) (moon, food, matter) and *Prāṇa* (m) (Sun, eater, life-energy) thinking that these two would create for me creatures in manifold ways.

Comments

Rayi (f) (matter) and Prāṇa (m) (life) : This couple is created by Prajāpati (Lord of creation) for further creation.

Prajāpatiḥ: The protector of creatures, called *Hiraṇyagarbha.* He was a sage in his past birth and had practised *Aparā Vidyā* (lower knowledge) combined with *Karma* (rites). (S)

Saḥ: This *Prajāpati* was not really different from *Paramātman* (S)

Tapaḥ: intently thinking about the subject of creation (S).

Mithunam: Couple of whom he was both the instrumental and material cause. (S)

Rayim: Moon, cause of all food (being the lord of all plants and herbs) and mainly watery (rain, which produces food). (S)

Prāṇam: Suṇ, the eater, mainly fire. (S)

Śaṅkara Bhāṣya – To him who asked thus, he replied in order to resolve his doubt. Prajāpati (lord of creatures) was desirous of creating creatures out of Himself. He was the *ātman* (soul) of all. He thought of creating the universe. Full of that idea (*Tadbhāva-bhāvitaḥ*) he acted as mentioned. He had evolved as *Hiraṇyagarbha,* born at the beginning of the *Kalpa* and became Lord of *all creatures, movable and immovable, that were being created. He practised penance (Tapas)* which consisted of the knowledge acquired in his previous birth and the substance of which was revealed (to him) by the *Śrutis.* Having thus practised *Tapas* and brooded over in his mind the knowledge of the *Śrutis,* he created a couple as instrumental for purposes of creation viz. *Rayi* i.e., food or the moon and *Prāṇa* i.e. fire (Sun) or the eater – thinking that this fire (Sun) and the Moon, the eater and the food, would create for me creatures of various kinds. He created the Sun and the Moon in the order beginning with *Aṇḍ* a (global egg).

A.G. – *Yathoktakārī* i.e., one who had combined the lower knowledge and rites (in his past birth).

Tad-bhāva-bhāvitaḥ — "I am prajāpati, soul of all", thus concentrating on the thought, that he is the lord of all creatures, at the time of *Upāsanā* (meditation).

He had this thought in his previous birth. In the beginning of this *Kalpa,* he became *Hiraṇyagarbha.* He became desirous then of creating creatures. He brooded over the knowledge of his previous birth as revealed to him by the *Śruti* i.e., he had the *Saṁskāra* of the past birth with that thought.

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By creating first the Sun and the Moon (through Himself) he assumed their form. Thereafter he became the *saṁvatsara* (the year) (i.e. Time) which is made possible by (the movements of) the Sun and the Moon – then the sub-parts of the year, the *Ayana* (Two halves of six months each) the (twelve) months – and the day and night. Then that Prajāpati assumed the form of grain and food which is possible through seasons (Time); thereafter he assumed the form of human seed (through food) and through that human seed he created the creatures. This being the order of creation – he first created the Sun and the Moon which are designated *Prāṇa* and *Rayi*. *Rayi* also means wealth and food i.e., grain grows on account of the favourable rays (nectar) of the Moon. Therefore Moon is called *Rayi*.

TEXT : 1 – 5

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः।।५।।

Transliteration

ādityo ha vai prāṇo, rayireva candramāḥ, rayirvā etat-sarvaṁ yan murttaṁ cāmūrttaṁ ca, tasmān mūrtir eva rayiḥ. (5)

Translation

The sun verily is *Prāṇa* (life-energy) and the Moon is *Rayi* (food, matter) and what is with form and is formless – all that is *Rayi* (food).

Comments

Identifying the Sun and the Moon as Prāṇa and Rayi.

Sarvam: The well-known, which has form, like light, water and food; as also that which is formless like wind and space (out of the five elements *Tejas, Ap, Anṇa* (earth), *Vāyu* and *Ākāśa*) (S) In the universe made up of elements, which have form as well as those which are formless, those elements which have form are in excess, therefore those with form are called *Rayi* i.e., the Moon which is the cause of light, water and food.

In *Vedānta* cause and effect are the same – as the moon is the cause of food, moon is called food i.e., *Rayi*.

Or that which has form means gross things which are eaten – that is *Rayi* (S) Formless i.e., subtle – as *Prāṇa*, the life-energy which is subtle (S).

Śaṅkara Bhāṣya – There, the sun is *Prāṇa*, the eater, the fire. *Rayi* is indeed food, the moon. This pair, the eater of the food and food are really one, being the manifestation of *Prajāpati* himself. The distinction between

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the two is due to one being conceived as the Principal and the other as Subordinate. How? Whichever is gross (with form) and whatever is subtle (formless) – all these gross and subtle things which constitute the food and the eater are, in one sense, all *Rayi* (food). However, when a distinction is made between the gross and the subtle, the gross is food and it is eaten by the subtle.

A.G. – As *Rayi* is described as *Sarva* (all) as it is the manifestation of *Prajāpati* (who is *Sarvātmā*). Formless elements like *Vāyu* (wind) etc., are also called *Rayi* as they too are eaten or absorbed by some one.

When we ignore the division into gross and subtle everything is called *Rayi*. But when the distinction is made of one as Principal and the other as Subordinate, as formless *prāṇa* eats the one with form, the *Mūrta* (with form) alone is *Rayi* (food).

TEXT : 1 – 6

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणान्रश्मिषु सन्निधत्ते। यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान्प्राणान्रश्मिषु सन्निधत्ते।।६।।

Transliteration

athāditya udayan yat-prācīṁ diśaṁ praviśati tena prācyān-prāṇān raśmiṣu sannidhatte, yaddakṣiṇām yatpratīcīm yadudīcīm yadūrdhvaṁ yad antarā diśo yatsarvaṁ prākāśayati tena sarviān prāṇān raśmiṣu sannidhatte.

Translation

Now the sun, when it rises, enters the eastern direction and thereby bathes all the living creatures in its rays; and when it illumines the southern, western, northern, lower, upper and the intermediate directions and it illumines everything – it thereby bathes all living beings in its rays.

Comments

This verse is intended to show the universal nature (*sarvātmya*) of *Prāṇa* like *Rayi*. (S)

Prāṇān: Prāṇa (life-breath) eyes and other sense organs. (S)

prakāśayati: makes them fit for sight by its own light. (S)

Śaṅkara Bhāṣya – Similarly, the formless *Prāṇa*, the eater, is also everything that is being eaten and hence it is also everything just as *Rayi* is explained as everything. Now then, the sun while rising i.e., when it is being perceived by the eyes of living beings, pervades the eastern direction with its own light;

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by thus pervading, the sun makes all creatures in the eastern direction covered by its spreading rays and thus makes them one with itself. Similarly, when it enters the southern, western or northern direction or Zenith or the interspace, cardinal or other points in the Zodiac, thereby it covers or bathes all creatures in those respective directions in its spreading rays.

A.G. – Just as *Rayi* i.e., Food has *sarvātmatva* (as Prajāpati has become *Rayi*) similarly *Prāṇa* also has *Sarvātmatva*.

TEXT : 1 – 7

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते। तदेतदृचाभ्युक्तम्।।७।।

Transliteration

Sa eṣa vaisvānaro viśvarpaḥ prāṇo'gnirudayate tadetad ṛcābhyuktaṁ. (7)

Translation

That is he, the sun which rises (everyday) which is fire, the Soul of all creatures and the soul of all forms. This has been described by the *ṚK*.

Comments

Prāṇa: The Sun, the fire, the cause of burning, purification and light (S)

Śaṅkara Bhāṣya – This, that it is one, the eater, *Prāṇa*, the Ātman of all, possessing all forms, the Ātman of the universe, and therefore the *Prāṇa* (life) and fire. He verily is the eater and rises everyday, making one with itself all the directions (where it pervades). That which is said here is also spoken by the *Ṛgvedic Mantra* (given as under).

A.G. – Vaiśvānara means the soul of all living beings and *Viśvarūpa* means the soul of the *Prapañca* (cosmos).

TEXT : 1 – 8

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम्।
सहस्र रश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः।।८।।

Transliteration

Viśvarūpaṁ hariṇaṁ jātavedasaṁ parāyaṇaṁ jyotirekaṁ tapantaṁ Sahasra raśmiḥ śatadhā vartamānaḥ prānaḥ prajānām udayatyeṣa sūryaḥ (8)

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Translation

(The sages who know say that it is) having all forms, is shining, is all-knowing, the highest resort (of all creatures), non-dual, the light (of all creatures), the giver of heat. That Sun rises which has a thousand rays, which exists in a hundred forms and which is the life of all creatures.

Comments

Hariṇaṁ: One who absorbs everything (*Haranasilam*) (S)

Jātavedasaṁ: From which all *vijñānas* (i.e. objects) are born. The meaning is that it is the cause of birth, sustenance and destruction of all. (S)

Śaṅkara Bhāṣya – All embodied (*viśvarūpa*), having rays (*Hariṇa*) one who possesses all knowledge (*Jātavedas*), the resort of all creatures (*Parāyaṇa*), the eye of all creatures (*Jyotiḥ*), the non-dual (*Eka*), the giver of heat (*Tapantaṁ*) – such Sun is identified with the self by sages knowing Brahman. Who it is who is known in this way? One who is having a thousand i.e. many rays, one who is in the form of hundreds i.e., innumerable creatures – such Sun is rising; who is the life of all creatures.

A.G. – The accusative and the nominative cases in this *ṚK* both apply to the Sun and therefore the *ṚK* is explained in two different sentences.

TEXT : 1 – 9

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च। तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते। ते चान्द्रमसमेव लोकमभिजयन्ते। त एव पुनरावर्त्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते। एष ह वै रयिर्यः पितृयाणः।।९।।

Transliteration

Saṁvatsaro vai prajāpatiḥ, tasyāyane dakṣiṇaṁ cottaraṁ ca, tadye ha vai tad iṣṭā pūrte kṛtam ity upāsate, te cāndramasam eva lokam abhijayante, ta eva punarāvarttante tasmādeta ṛṣayaḥ prajākāmā dakṣiṇaṁ pratipadyante. eṣa ha vai rayiryaḥ pitṛyānaḥ. (9)

Translation

The year, verily, is *Prajāpati* and there are two paths thereof, the southern and the northern. Those who perform sacrifices and pious acts thinking it to be their work (duty) – they win the world of the Moon; certainly, they return here again. Therefore the sages who desire offspring travel by the southern path. This is the path of the Fathers and it is *Rayi* (food).

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Comments

Identifying saṁvatsara (year) as Prajāpati. Two paths one leading to rebirth and the other to the cessation of rebirth.

Iṣṭa: i.e., *Śrauta Karma*, acts and rites prescribed in the *Veda* like sacrifices etc., (S)

Pūrta: i.e., *Smārta Karma*, acts prescribed by the *Smṛtis* like wells, gardens etc. (S)

Upāsate: i.e., perform with a desire for rewards (S)

Dakṣiṇa: i.e., *Dhūmādimārga*, the world of the Moon. Same as *Pitṛyāna*. (S)

Śaṅkara Bhāṣya – This moon i.e., food and *Prāṇa* i.e., the eater, the sun, how does this pair create all creatures? This is now explained.

This (pair) is the Time in the form of year (*Saṁvatsara*) and that is *Prajāpati*, as the year has come into being because of this (pair of the Sun and the Moon). The dates (*Tithis*), the day and the night are formed by the Sun and the Moon and their accumulation is the year. Therefore, this year, being non-different from *Rayi* and *Prāṇa* is also called this pair. How? *Prajāpati* in the form of the year has two paths (*Ayanas*), the southern and the northern. Those two paths each consisting of six months are well-known. By them the Sun travels by the southern and northern paths, prescribing the meritorious worlds of those who perform rites alone and those who perform rites with knowledge. In what way? Those sages among Brahmins and others who worship with determination *Iṣṭa* (sacrificial rites) and *Pūrta* (pious acts), i.e. meditate on *Kṛta* i.e., created things and do not meditate on *Akṛta* i.e., the uncreated – they conquer i.e. obtain the world of Food which is through the Moon i.e., the *Rayi*, part of Prajāpati which is the pair, because the world of moon is, of the form of *Kṛta* (rites). In the *Śruti*, the second word 'tat' is an adverb. They return after their *Karma* (i.e. reward of their action) there is exhausted. Just as it is stated in the (*Muṇḍaka*) *Śruti "they enter this world (of the human beings) or still lower worlds (of birds and beasts)."*

This being the case, sages desiring children – householders desiring heavenly world create for themselves the world of the moon which is *Rayi* (food) as reward for their acts of *Iṣṭa* and *Pūrta*. For that reason, they obtain the world of the Moon alone which is created by them for themselves and which is indicated by the southern path of the Sun. This is known as the path of the ancestors called the world of the Moon and definitely it is *Rayi* (food) only.

A.G. – Prajāpati was to create the various creatures through *Rayi* and *Prāṇa*. How? This pair of *Rayi* and *Prāṇa*, in the form of the Sun and the Moon, is Time, the year. Because of the movement of the Moon we have *Tithis*; and

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because of the (apparent) movement of the sun, we have days and nights. Those who perform only the rites, go by the southern path; while those who perform rites with knowledge go by the northern path. *Dakṣiṇāyaṇa* is from (about) the month of *Jyeṣṭha* and *Uttarāyaṇa* from (about) the month of *Mārgaśirṣa*.

A.G. – *Iṣṭa* : *Agnihotra*, austerities, study of Vedas, hospitality, *Vaiśvadeva* sacrifice – these are called '*Iṣṭa*'.

Pūrta: Water reservoirs, wells, tanks, temples, giving food to the poor, places of rest like inns etc., – these are called '*Pūrta*'.

Kṛtaṁ: An act which is believed that it must be performed. As the world of the Moon is a reward for those who perform rites thinking that they must be performed and as that reward is of temporary or impermanent nature, the Moon itself is called *kṛtarūpa* and impermanent.

TEXT : 1 – 10

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययाऽऽत्मानमन्विष्याऽऽदित्यमभिजयन्ते। एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न पुनरावर्त्तन्त इत्येष निरोधस्तदेष श्लोकः।।१०।।

Transliteration

athottareṇa tapasā brahmacaryeṇa sraddhayā vidyay 'ātmānam anviṣyād' ityaṁ abhijayante. etad vai prāṇānāmāyatanam etad amṛtam abhayam etat parāyaṇam etasmān na punarāvarttanta ityeṣa nirodhaḥ, tadeṣa ślokaḥ. (10)

Translation

But those who seek Ātman (self) through austerities, chastity, faith and knowledge obtain the northern path and win the sun. This (the Sun) is certainly the support of all lives, it is immortal and fearless. It is the final resort. From that there is no return (to this world i.e. *Saṁsāra*). This is called blocking. i.e., this path is blocked or denied to those who are ignorant of the knowledge of self; there is in this connection the following verse.

Comments

Nirodhaḥ: *Nirodha* means *Vināśa* (end) i.e., *Mokṣa* in the nature of ending the transmigrating *Saṁsāra* (S).

Śaṅkara-Bhāṣya – And through the northern path of the Sun, they reach the Sun, the eater part of *Prajāpati* i.e., *prāṇa*. By which means do they reach this way? By *Tapas* (austerities), particularly through *Brahmacaryá* (chastity) faith and by knowledge relating to the identification with *Prajāpati* i.e., by

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identifying themselves with the Sun which is the self of the whole universe of movables and immovables i.e., by knowing that I am he i.e., the Sun. By this they conquer the world of the Sun.

This is the resort of all the creatures. This is indestructible, therefore it is without fear of increase or decrease like the moon. Further, it is the final resort (gati) for those who only meditate (*Upāsakās*) who do not perform rites and those who meditate along with performance of rites (those who have the *Samuccaya* of *Karma* and *Jñāna*). After reaching this place, these people who have obtained the world of the Sun do not return like those who merely perform rites only. The reason is that this is the obstacle for the ignorant people. Such ignorant people cannot go to the world of the Sun because these men are stopped by the Sun. Such ignorant men do not obtain the Sun in the form of the year (*Saṁvatsara*) i.e., *Prāṇa* who is their self. The *Saṁvatsara* in the form of Time blocks the way of such ignorant people. On this there is the following *Mantra*.

TEXT : 1 – 11

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम्।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति।।११।।

Transliteration

paañca pādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuḥ pare ardhe purīṣiṇaṁ. atheme anya u pare vicakṣaṇaṁ saptacakre ṣaḍ ara āhur arpitam iti. (11)

Translation

They call Him the father having five feet and twelve forms, dwelling in the higher half of heaven and giver of rain. Others again say that He is seated in the omniscient Sun which has seven wheels and six spokes.

Comments

R.V. 1-164-12 quoted to show "the Sun as substratum".

Pañcapādaṁ: the five feet in the form of *Saṁvatsara*, *Parivatsara*, *Idavatsara*, *Anuvatsara* and *Vatsara*. They are considered as of the forms of Time, fire, Sun, Moon and wind (S).

Purīṣiṇaṃ: *Purīṣa* means the golden covering of the cosmic egg (*Brahmāṇḍa*) and one who has that is *Purīṣin*. (S)

Saptacakre: The seven metresviz. *Gāyatrī*, *Trṣṭubh*, *Jagatī*, *Anuṣṭubh*, *Paṇkti*, *Bṛhati* and *Kakubh* (S) or *Saptacakra* means *Sarpacakra* i.e., the one which is moving (like a serpent) (S).

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Śaṅkara-Bhāṣya – The five seasons are as if the five feet of the Sun in the form of *Saṁvatsara* (year) therefore it is *Pañcapāda*, with five feet, because the Sun remains moving as if with the feet on account these seasons. This consideration is made by counting *Hemanta* (Nov-Dec) and *Śiśira* (Jan-Feb) as one. The fatherhood is due to the fact that he creates all, therefore he is called the father. The twelve months are called his *Ākṛti* (shape) or because he is divided into twelve parts as twelve months therefore he is called twelve-shaped. Further, he is in the third world of heaven which is above the *Dyuloka* (World of firmament) and which is *Purīṣī* i.e., full of water. This is how he is described by those who know Time.

Either as one with five feet and twelve shapes or with seven wheels and six spokes in every way, this *Prajāpati* who is the year in the form of Time through the Sun and the moon is the cause of the universe.

A.G. – *Saṁvatsara* is called father as in the form of *Kāla* or time it creates all. *Dyuloka* here means *Antarikṣa*, the firmament.

Seasons are imagined as feet and months as their parts.

In the second explanation, *Hemanta* and *Śiśira* are taken as separate and thus six seasons are intended and as the year goes on changing it is imagined as a wheel.

According to both explanations, the difference is made by the different *Guṇa* and *Kalpanā* but what is intended is the same.

TEXT : 1 – 12

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तमावेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन्।।१२।।

Transliteration

māso vai prajāpatistasya kṛṣṇapakṣa eva rayiḥ śuklaḥ prāṇas tasmād eta ṛṣayaḥ śukla iṣṭaṁ kurvantītara itarasmin. (12)

Translation

The month, verily, is *Prajāpati*, its dark half verily is *Rayi* and the bright half is *Prāṇa*. Therefore those sages perform sacrifice in the bright-half and others in the other half.

Comments

Twofold month identified with Prajāpati.

Iṣṭa: i.e., all acts of *Iṣṭa*, *Pūrta* etc. (S)

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Itara: Those who do not see it as identical with *Prāṇa* (S).

Śaṅkara Bhāṣya – This very *Prajāpati* who is the year and in whom the whole universe rests, gets resolved completely into months which are his own parts. The month is itself *Prajāpati* with the characteristics mentioned above and is also of the nature of pair. One part of the month is dark half, the *Rayi* or food or the moon and the other part is the bright half, the *Prāṇa*, the Sun, the eater, the fire. For, to those sages who see *Prāṇa* in the nature of bright half as all, the dark half also does not appear as different from *Prāṇa*. Therefore such sages, even when they perform their sacrificial rites in dark half, understand that they are doing the same in the bright half, while other sages do not see *Prāṇa*, therefore they see only the dark half without light and even though they perform their sacrificial rites in the bright half, still they are considered as doing the same in the dark half.

A.G. – The year, without its being in the form of months, days and nights, cannot create herbs, plants etc., therefore it is identified with months etc. Even though both the halves of the month are necessary for *Darśa* and *Pūrṇamāsa* rites the statement in the case of *"those sages etc.,"* is meant for glorification. Those who on account of ignorance do not see the universal substratum (as the soul of all) of *Prāṇa* are censured by stating that all their rites are taken as performed in the dark half (even though performed in the bright half).

TEXT : 1 – 13

अहोरात्रौ वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते।।१३।।

Transliteration

ahorātrau vai prajāpatis tasyāhar eva prāṇo rātrir eva rayiḥ. Prāṇaṁ vā ete praskandanti ye divā ratyā saṁyujyante, brahmacaryameva tadyad rātrou ratyā saṁyujyante. (13)

Translation

Day and night verily are *Prajāpati*. Of them, the day is verily the *Prāṇa* and the night is *Rayi*. Those who join in sexual enjoyment during the day are dissipating their energy; while those who join in sexual enjoyment at night, theirs is chastity.

Comments

Day and night identified with Prajāpati.

Ahorātram: consists of thirty *Muhūrtas* (S)

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Brahmacaryam: this is the sex enjoyment of householders only during the *Rtu*).

Saṅkara Bhāṣya – This *Prajāpati* in the form of the month gets resolved into its parts, the day and the night as stated above. This *Ahorātra* (day and night) is also Prajāpati. Of him, the day is Prāṇa and the night is Rayi. They diminish i.e. dry up the Prāṇa i.e. destroy by separating from themselves. Who in this way destroy their Prāṇa? Those, being without understanding join during the day with their wives which are the cause for sex life i.e. have intercourse. For this reason, such thing should not be done. This prohibition is a rule mentioned by the way. When men join in intercourse at night at the time of the *Ṛtu* *Brahmacarya* (celibacy). This injunction is given as a rule by the way. Now is stated in the next *Mantra* what is in the present context. *Prajāpati* in the form of day and night rests in the form of rice and barley etc., as food.

A.G. – Present context is this: the original question was "How are all these creatures created?" Everything that is explained here so far is incidentally useful in this connection, not directly in the context.

As day is identified with *Prāṇa*, sex act is prohibited during the day – energy should not be dissipated.

TEXT : 1 – 14

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति।।

Transliteration

annaṁ vai prajāpatistato ha vai tad retas tasmad imāḥ prajāḥ prajāyanta iti. (14)

Translation

Food, verily is *Prajāpati*. From that comes semen. From semen are all these creatures born.

Comments

Food identified with Prajāpati.

Retaḥ: seminal fluid of man and woman. (S)

Thus Ātman in the form of *Retas* as the material (*Upādāna*) cause and Ātma as efficient (*Nimitta*) cause in the form of the Moon, the Sun, the year, months, the day and night, the sexual act – in this way all these creatures are born. (S).

Śaṅkara Bhāṣya – Gradually getting transformed in this way food only is Prajāpati. How? from food is created the semen of men, the cause of creature. When it is poured into the private parts (yoni) of woman, then from that semen the creatures in the form of human beings etc. are born. Oh Kabandhin.

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You had asked how are all these cratures born. From the pair beginning from the Moon, and the Sun, day and night and gradually through food *Rakta* (i.e. blood-ovum) and semen all these creatures are born. This is how it is decided.

A.G. – *Retas* (semen) is here intended to include *śonita* i.e., ovum also.

TEXT : 1 – 15

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते। तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम्।।१५।।

Transliteration

tadye ha vai tat prajāpativratam caranti te mithunam utapādayante. teṣām evaiṣa brahmaloko yeṣām tapo brahmacaryam, yeṣu satyam pratiṣṭhitam. (15)

Translation

Those, therefore, who verily follow this rule (vow) of *Prajāpati* give birth to a pair (son and daughter). To them alone belongs the *Brahmaloka* who observe austerity, chastity and in whom Truth is established.

Comments

Reward for practising Prajāpati Vrata (Vow).

Eṣa Brahmaloka – Candraloka which is in the form of *Rayi*, which is part of *Brahma* i.e., *Prajāpati* and which is obtained by following the Southern path. (S)

Śaṅkara Bhāsya – This being the case, that householder who observes the rule i.e., the vow of *Prajāpati* i.e., has intercourse with his wife at the time of *Ṛtu* – they get this reward which is seen (i.e., of this world). Here Ha and Vai are particles which remind us of what is well-known. What is the reward? They procreate the pair i.e., son and daughter. In addition to this seen reward – they get the unseen reward of the Moon world, thus *Brahmaloka* in the form of *Pitṛyāna* (the path of ancestors) is obtained by men performing acts of *Iṣṭa, Pūrta* and *Datta* (gifts) and who observe *Tapas*, the vow of *Snātaka* etc., and *Brahmacarya*. Here *Brahmacarya* means abstaining from sexual intercourse except in the *Ṛtu* and in whom Truth i.e., abstaining from falsehood, abides always, invariably.

A.G. – *Brahmaloka* here means *Candraloka* as *candra* is the part of *Prajāpati*, the *Apara Brahma*, in the form of *Rayi*. *Tapas* etc., are necessary even for those who perform acts of *Iṣṭa Pūrta* etc., in order to obtain *Candraloka*.

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TEXT : 1 – 16

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति।।१६।।

Transliteration

teṣām asau virajo brahmaloko na yeṣu jihmaṃ anṛtaṁ na māyā ceti. (16)

Translation

To them belongs the stainless *Brahma* world in whom there is no crookedness – no falsehood – no deception.

Comments

Jihma: crookedness i.e., even though not actually spoken,

Śaṅkara Bhāṣya – But for others is reserved that path which is not like the world of moon, tainted with impurity and subject to increase and decrease, but which is the Northern path indicated by the sun which is pure and which consists of identification with *Prāṇa* (lower Brahman). For whom? This is stated.

Just as in the case of householders, on account of the exigencies of their ordinary life, crookedness is bound to come, falsehood is not possible to be avoided as arising in play, mirth etc. and *Māyā* (false or illusory behaviour) is visible – those in whom such crookedness, falsehood and illusory behaviour do not appear. *Māyā* means appearing outwardly to behave in one way and actuallay acting in a different way i.e., false or illusory behaviour. Those properly qualified *Brahmacārins* (celibates) *vānaprasthas* and monks (*Bhikṣus*) in whom such defects as *Māyā* etc., are not found as there is no occasion for such defects – for them is intended this *Brahmaloka* because of the means they employ. This is the goal for those who combine rites (*karma*) with knowledge (here it means meditation). The *Brahmaloka* which is earlier explained and indicated by the Moon is for those who perform merely the rites (*Karma*).

A.G. – *Uttarāyaṇa* : northern path, is for those who identify *Ātmā* with *Prāṇa* and *Apara Brahma*. *Bhikṣus*: refer to *Kutīcaras* and others – not *Paramhaṁsas* for the latter are *Virakta* even from *Brahmaloka*. Thus ends the first *Praśna* in the *Upaniṣad Bhāṣya of Śrīmat Śaṇkara Bhagavatpāda.*

The First Praśna ends here.

।।इति प्रथमः प्रश्नः।।

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द्वितीयः प्रश्नः

DVITĪYAḤ PRAŚNAḤ
THE SECOND QUESTION

TEXT II – 1

अथ हैनं भार्गवो वैदर्भिः प्रपच्छ। भगवन्कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति।।१।।

Transliteration

atha hainaṁ·bhārgavo vaidaribhiḥ papreccha. Bhagavan katye a devāḥ prajāṁ vidhārayante? katara etatprakāśayante? Kaḥ punareṣaṁ variṣṭha? iti. (1)

Translation

Thereafter Vaidarbhi, of the family of Bhṛgu asked him. Venerable Sir! How many of the Gods support the body of the created beings? How many of them illumine this? And which one among them is the greatest?

Comments

Bhārgava questions "What Powers support creatures? — their number and their chief".

Prajāṁ: Movable as well as immovable. (S)

Śaṅkara Bhāṣya : It has been stated before that praṇa is the eater and Prajāpati. This Praśna is now begun in order to establish that he (Prāṇa) is also the eater and Prajāpati in this body. Thereafter Bhārgava residing in country of Vidarbha asked, "Oh Venerable Sir! How many Devas (deities support in a special way this creature in the form of this body (Prajāṁ)? How many among them classed as intellectual and active senses illumine it i.e., manifest their glory? Who is the most important and chief among them? Who are of the nature of Kārya (like Āvakāśa etc.) and Karaṇa (sene organs)?

A.G. – In the earlier Praśna, the going of the departed soul by the Southern and Northern paths and their rebirths have been described. This process of Saṁsāra in a qualified person. But without concentration of the mind it is not possible to have the true knowledge of Ātman which is going to be stated in the latter part of this Upaniṣad. For the ordinary aspirants, therefore, the meditation of Prāṇa is recommended. The second Praśna introduces that subject by establishing that Prāṇa is the greatest, the eater and Prajāpati. The third Praśna is for the Upāsanā (meditation) on Prāṇa after giving reasons.

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TEXT : II – 2

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च। ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः।।२।।

Transliteration

tasmai sa hovācākāso ha vā eṣa devo vāyur agnir āpaḥ pṛthivī vāṅmanaścakṣuḥ śrotam ca. te prakāsyābhivadanti vayam etad bāṇam avaṣṭabhya vidhāryāmaḥ. (2)

Translation

To him be said; space (Ākāśa) is verily that Deity-the wind, fire, water, earth speech, mind, eye, ear also. They illumined (the body) and said with pride "We support this body (bāṇa) and uphold it."

Comments

Ākāśa (space) and others are supporters. Reply to the first question was that Prāṇa is the supporter of the body. The second and the third questions are replied through an illustrative story to show that Prāṇa in the form of fire etc., illumines the body and is the most important (S)

Speech is intended to include hands feet etc., – which are organs of action (*Karmendriyas*) (S)

Manas is intended to indicate the fourfold *Antaḥkaraṇa* (S). Thus the five *Mahabhūtas*, five *Jñānendriyas*, five *Karmendriyas* and the fourfold *Antaḥkaraṇa* even though they derived their power on account of *Prāṇa*, were boasting as if they were independently powerful (S)

Bāṇa: 1) Body which is given to us like *Bāṇa* (arrow) on account of our *Karma.*
2) *Vāna* having bad smell inside = body
3) Which makes sound – *"baṇati"* = body
4) moves from place to place = body (S)

Śaṅkara Bhāṣya – To him who thus asked, he replied. "That deity is space – wind – fire – water – earth i.e., these five *Mahābhūtas* (elements) which are the materials for this body; as also organs of action and intellect like speech – mind – eye – ear etc,. These deities which produce the body and those which are the sense organs. They were arguing and competing among themselves each exhibition its own glory and claiming its own pre-eminence. How? It is we who support this *Bāṇa* (bad smelling or perishable or (moving body) which is an aggregate of material body (effect of *Mahābhūtas*) and sense organs (*Karaṇa*)

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without weakening it just as pillars support the ceiling. The idea is "I alone support this aggregate".

A.G. – *Bāṇa* = *Vāna* having bad smell
= moving
= aggregate of effects (of *Mahābhūtas*) and sense organs.

TEXT : II – 3

तान्वरिष्ठः प्राण उवाच। मा मोहमापद्यथाहमेवतत्पञ्चधाऽऽत्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति तेऽश्रद्दधाना बभूवु।।३।।

Transliteration

tān variṣṭhaḥ prāṇa uvāca. mā moham āpadyathāham etat pañcadhā, tmānam pravibhajy aitad bāṇam avaṣṭabhya vidhārayāmīti; te'śrddadhānā babhūvuḥ.

(3)

Translation

To them, Prāṇa who was the chief among them, said "do not be in such delusion. I alone, having divided myself in five parts, support this body and uphold it". But, they did not believe it.

Comments

Prāṇa (life-breath) chief of them – illustrative legend.

(*Prāṇa* is life energy and has been already identified with *Prajāpati*. Later it will be stated that this Life energy manifests itself not only in the body i.e., the microcosm but also the macrocosm).

Prāṇa which is the chief *Prāṇa* i.e., life energy exists in the form of five modifications in the body (S)

Prāṇa (chief) indicates to them that each one of you can do your individual function but not all; but I am the efficient cause of the functions of all of you – I alone uphold life, not any one of you. (S)

Did not believe – i.e., seeing each other's faces, smiling and making gestures. (S)

Śaṅkara Bhāṣya – To them who were thus full of pride, the important and chief Prāṇa said: Do not be in such delusion. Do not have the pride on account of your indiscretion. For, I hold together and support this *Bāṇa*. (body) i.e., by dividing myself in five distinct modifications of *Prāṇa* etc. When he said that others did not believe it thinking how that could be so.

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TEXT : II – 4

सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिँश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते। तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिँश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति।।४।।

Transliteration

So'bhimānād ūrdhvam utkramata iva; tasmiṇn utkrāmatyath etare sarva evotkrāmante, tasmiṁśca pratiṣṭhamāne sarva eva prātiṣṭhante, tadyathā makṣikā madhukara rājānam utkrāmantaṁ sarvā evotkrāmante, tasmiṁśca pratiṣṭhamāne sarvā eva prātiṣṭhanata, evaṁ vāṇmanaścakṣuḥ śrotraṁ ca te prītāḥ prāṇaṁ stunvanti (4)

Translation

Prāṇa with (justified) pride rose up as it were (from the body); when he thus rose up, all the others also rose up; and when he settled down, they all settled down with him. Just as bees go out when the King bee goes out and return when he returns – in the same way speech, mind, eye, and ear (returned). They were satisfied and (thus) praised Prāṇa.

Comments

Pride: it was a justified pride as Prāṇa was in fact the greatest (S).

Rose up: rose above the hundred and eight vital centres i.e., by moving a little from its place, made them all uneasy. (S).

Śaṅkara Bhāṣya – That Prāṇa, finding that they disbelieved him, with justified pride appeared as if he was ascending up i.e., with anger and indifference rising up. This is made clear by giving an illustration. When he rose up, immediately thereafter, other *Prāṇas* i.e., the eye etc., rose up and when that Prāṇa settled down and became quiet i.e., not – rising up, all of them settled down and became quiet; just as in this world, the bees rise up when their King bee rises up and when he settles down they too settle down. As seen in this illustration, speech, mind, eye and ear etc., gave up their disbelief, knew the greatness of Prāṇa, became happy and praised Prāṇa.

TEXT : II – 5

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः।
एष पृथिवी रयिर्देवः सदसच्चामृतं च यत्।।५।।

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Transliteration

eṣo' gnistapatyeṣa sūrya eṣa parjanyo maghavāneṣa vāyuḥ. eṣa pṛthivī rayir-devaḥ sadasacoamṛtaṁ ca yat. (5)

Translation

He burns as fire, he is the Sun, he is rain, he is Indra and he is wind. He is the earth, food, god, being, and non-being and immortality.

Comments

Hymn glorifying Prāṇa as universal substratum

Rayi: The moon (S)

Ca: *Sat – Asat – Vilakṣaṇa Ajñāna*, Ignorance (S) or absolutely non-existing thing like horns of a man.

Śaṅkara Bhāṣa – How? This Prāṇa is fire and burns. Similarly he is the Sun and shines. Similarly he is the cloud and rains. Moreover, he is Maghavān i.e., Indra and protects the creatures and destroys *Asuras* and *Rākṣasas*. (demons and evil spirits). He is *Vāyu* in its diverse forms of *Āvaha* and *Pravāha* etc. Moreover, he is *Deva* (deity), the earth, *Rayi* (food, moon or matter) of the whole world. He is gross (*Sat-Mūrta*) and subtle (*Asat – Amūrta*). He is also nectar and the cause which sustains the Gods. Why say more?

A.G. – *Āvaha* etc., are the seven qualities of the wind. Such wind carries the clouds, the heavenly lights and whirl winds etc.

Rayi: Moon which sustains all.

TEXT : II – 6

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम्।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च।।६।।

Transliteration

arā iva rathanābhau prāṇe sarvaṁ pratiṣṭhitaṁ ṛco yajūṁṣi sāmāni yajñaḥ kṣatraṁ brahma ca (6)

Translation

As there are spokes in the centre of the wheel, everything is fixed in Prāṇa — the *Ṛgveda, Yajurveda, Sāmaveda*, sacrifice, the *Kṣatriyas* and the *Brāhmaṇas*.

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Comments

Not only he is the self of all but he is also the sustainer of all; this is shown by an illustration (S)

Ṛks : *Mantras* composed in metres (S)
Yajus : *Mantras* where metres are not intended (S)
Sāma : *Ṛgveda-mantras* (generally) which are intended to be sung. (S).
Brahma : The *Brāhmanajāti* (S)

Śaṇkara Bhāṣya – Like spokes in the navel i.e., centre of the chariot wheel, everything from *śraddhā* upto *nāma* (which are mentioned in the *Praśna Upaniṣad* VI–4) is centred in Prāṇa during the time of its existence in this world. Similarly, the *Ṛks, Yajus, Sāmans* i.e., *Mantras* of three kinds, sacrifice which is accomplished by these *Mantras*, the *kṣatriyas* who protect all and the *Brāhmaṇas* who are qualified to perform rites like sacrifice, – all this is that Prāṇa.

A.G. – *Śraddhā*, space, wind, fire, water etc., are the sixteen *Kalās* which would be mentioned in *Praśna* VI–4, *Brahma* here means the *Brahmajāti*.

TEXT : II – 7

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि।।७।।

Transliteration

prajāpatiś carasi garbhe tvameva pratijāyase tubhyaṁ prāṇa prajās tvimā baliṁ haranti yaḥ prāṇaiḥ pratitiṣṭhasi. (7)

Translation

As *Prajāpati* you move in the womb and it is you who are born again. O Prāṇa these creatures bring offerings to you, who dwell (in the body) along with the sense organs.

Comments

Just as the subjects of a king show the king to one another, mention his virtues and then praise him calling him their father, mother etc., similarly they praised Prāna as fire, sun etc., (S)

Prajāpati : *Virāt*, having universe as his body, and protector of creatures (S)

Garbhe : *The womb, in the form of the cosmic egg., (Brahmāṇḍa)* (S)

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Śaṅkara Bhāṣya – That who is *Prajāpati* is yourself only moving in the womb; you are also the replica of the father and mother and is being born (as the child). Because you are *Prajāpati*, you being the father and mother is established earlier. The meaning is that you are one Prāṇa – self of all in the guise of all bodies and souls, O Prāṇa! to you all creatures like human beings etc., bring offerings through eyes etc. It is but proper that they bring offerings to you as you reside in all bodies along with (subordinate) *Prāṇas* i.e., eyes and other sense organs. For, you are the eater and all else is your food.

A.G. – O Prāṇa! you are Prajapati who is Virāṭ. In the Father's body as semen and in the mother's womb as son, you are born as the replica of the father and mother.

TEXT : II – 8

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि।।८।।

Transliteration

devānāmasi vahnitamaḥ pitṛṇāṁ prathamā svādhā ṛṣīṇāṁ caritaṁ satyaṃ atharvāṅgirasāmasi. (8)

Translation

You are the chief oblation in fire to Gods and the first offering to departed ancestors. You are the true active practice of the *Atharvāṅgirasas*.

Comments

Hereafter are stated the chief *vibhūtis* of *Prāṇa*. *Devas* are *Indras* and others. Pitṛs are Agniśvāttas and others living in *Pitṛloka*. The first offering to Pitṛs is the offering given to ancestors at the time of *Nāndimukha Śrāddha* which is to be performed before the other rites. *Svādhā* means that which runs or goes (Dhā) to *Pitṛs*. *Satya carita* means their true way of life like seeing the feet of the teacher and not looking at other women (*Parastrī*).

Śaṅkara Bhāṣya – Of Deities like Indra and others, you are the best carrier of oblation. The food with *Swadhā-mantra* which is given to manes at the time of *Nāndi Śrāddha* is given to them even prior to that which is offered even to the chief deity. The meaning is that You alone are the carrier of that food to the manes. Moreover, You are the active principle of the *Ṛṣis* i.e., Senses like eyes etc., which are also called *Prāṇas* known as *Atharva* and *Aṅgirasa* (because in their absence all the limbs are dried up) – this is according to the Vedic Text "*Prāṅa is Atharva*". Yours is the true activity which supports the body.

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A.G. – *Vanhi* is to be understood etymologically as one who carries. *Ṛṣi* is also taken similarly as one which goes i.e., eyes etc., which give us knowledge. *Aṅgirasa* i.e., in absence of *Prāṇa* the senses get dried up, therefore Prāṇa is called the *Rasa* (essence) of the Aṅgas (i.e., various limbs of the body).

TEXT : II – 9

इन्द्रस्तवं प्राण तेजसा रुद्रोऽसि परिरक्षिता।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः।।९।।

Transliteration

indrastvaṁ prāṇa tejasā rudro' si parirkṣitā tvaṁ antarikṣē carasi sūryastvaṁ jyotiṣāṁ patiḥ. (9)

Translation

O Prāṇa! You are *Indra* as well as *Rudra* by lustre and you are the protector. You move in the sky and are the Sun, the lord of lights.

Comments

Indra i.e., one possessed of supreme prowess. You are the protector and destroyer also. (S)

Śaṅkara Bhāṣya – O Prāṇa! You are Indra *Parameśvara* (lord of all). By your valour, you are *Rudra* destroying the world. By your milder form you alone are the protector of the world in its enduring state. You always move in the sky and by rising and setting you alone are the Sun, the lord of all lights.

A.G. – The word *Indra* is intended to mean *Parameśvara*. Mild form i.e., as *Viṣṇu*.

TEXT : II – 10

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति।।१०।।

Transliteration

yadā tvaṁ abhivarṣasyathemāḥ prāṇa te prajāḥ ānanda rūpāstiṣṭhanti kāmāyānnaṁ bhaviṣyatīti. (10)

Translation

O Prāṇa! When you start raining, all these creatures of yours stand delighted, thinking that there will be as much food as they desire.

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Comments

Ānandarūpaḥ : Ānanda means *Paramātmā.* Thus the phrase means full of extreme joy. (S)

Śaṅkara Bhāṣya – When you become clouds and rain, these creatures become vital and start activity having obtained food; or O Prāṇa! these your creatures, being yourself, and nourished by your food, stand as if delighted at the mere sight of your raining. The idea is that there will be as much food as desired.

TEXT : II – 11

व्रात्यस्त्वं प्राणैकर्षिरत्ता विश्वस्य सत्पतिः।
वयमाद्यस्य दातारः पिता त्वं मातरिश्वनः।।११।।

Transliteration

vrātyas tvaṁ prāṇaikarṣir attā viśvasya satpatiḥ vayamādyasya dātāraḥ pitā tvaṁ mātariśvanaḥ. (11)

Translation

O Prāṇa! You are *Vrātya* and the *Ekarṣi* fire that eats the oblations. You are the lord of all the universe that exists. We are the givers of oblations which is your food. O *Mātariśva!* You are our father.

Comments

Now is stated that *Prāṇa* who is the soul of all and is sinless. As *Vrātya* he is without all *saṁskāras* or purificatory rites i.e., being pure, he does not require any further purification. (S)

Mātariśvā means one who breathes in *mātari* (sky) i.e., wind (S)

Śaṇkara Bhāṣya – As you are the first born, there is none other to perform on you any purificatory rite and therefore you are without any *saṁskāra* or purificatory rite. The idea is that you are naturally pure. O *Prāṇa!* you are the *Ekarṣi* fire well known among the followers of the *Atharvaveda* and the eater of all oblations. You are the lord of all the universe that exists or you are the benevolent lord. We are however the givers of oblations which is your food. *O Mātariśva!* You are our father. Or you are the father of *Mātariśvan.* (*Mātariśva naḥ or Matarisvanaḥ*). Thus your fatherhood is established over the entire universe.

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TEXT : II – 12

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि।
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः।।१२।।

Transliteration

yā te tanūr vāci pratiṣṭhitā yā śrotre yā ca cakṣuṣi yā ca manasi santatā śivāṁ tāṁ kuru motkramīḥ. (12)

Translation

That form of yours which abides in the speech, ear, eye and continuously exists in the mind, makes it auspicious. Do not go away.

Comments

After praising *Prāṇa*, the request is as to what *Prāṇa* should do. Speech etc also indicate their counterparts in the cosmos. (S)

Śaṅkara Bhāṣya – Your form which is lodged in the speech and which does the act of speaking, your form which is lodged in the ear, eye or pervading in the mind in the form of thinking process make that form propitious i.e., calm. Do not ascend and make it ominous.

TEXT : II – 13

प्राणस्येदं वशे सर्वं त्रिविवे यत्प्रतिष्ठितम्।
मातेव पुत्रान्रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति।।१३।।

Transliteration

prāṇasy edaṁ vaśe sarvaṁ tridive yat pratiṣṭhitaṁ, māteva putrān rakṣasva śrīśca prajñāṁ ca vidhehi na iti (13)

Translation

All this is under the control of *Prāṇa* and also all that which exists in heaven. Protect us like the mother and her sons. Grant us prosperity and wisdom.

Comments

Now it is stated that the senses etc., are not claiming independence any more (and that they are dependent on *Prāṇa*). (S)

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Śaṅkara Bhāṣya – All things of enjoyment in this world are under the control of *Prāṇa*. Similarly, *Prāṇa* alone is the protector of all that is for the enjoyment of *Devas* (deities) in the third world. Therefore, like mother her sons, you protect us. All the lustre pertaining to Brāhmanhood or Kṣatriya-hood is because of you. Give us that glory and knowledge which have their origin in you. Thus the greatness of *Prāṇa* as the self of all is made known by the senses viz., it is established that *Prāṇa* is *Prajāpati* and the eater.

A.G. – Glory of Brāhmaṇhood means the *Mantras* of *Ṛgveda* and other Vedas.

Here ends the second Praśna.

।।इति द्वितीयः प्रश्नः।।२।।

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PRAŚNOPANIṢAD

Tṛitīyaḥ Praśnaḥ

तृतीयः प्रश्नः

THE THIRD QUESTION

TEXT : III – 1

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ। भगवन्कुत एष प्राणो जायते कथमायात्यस्मिञ्शरीरे आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति।।१।।

Transliteration

atha hainaṁ kauśalyaścāśvalāyanaḥ papraccha. bhagavan kuta eṣa prāṇo jāyate kathamāyāty asmiṅ śarīre? ātmānaṁ vā pravibhajya kathaṁprātiṣṭhate? Kenotkramate? Kathaṁ bāhyaṁ abhidhatte? Kathaṁ adhyātmamiti? (1)

Translation

Thereafter, Kausalya, son of Aśvala asked him. "Venerable Sir! From where is this *Prāṇa* born? How does it come into this body? How does it stay in this body after dividing itself? How does it depart? How does it support what is external? And how the internal?

Comments

Kausalya asks six questions regarding Prāṇa.

Even though *Prāṇa* as *Prajāpati* is stated to be the self of all the universe, still as it is made up of parts and has a composite nature, it is not Ātman; to indicate that, the third *Praśna* is begun. (S)

Eṣaḥ: This visible *Prāṇa* which has five modifications. (S)

Śaṅkara Bhāṣya – Thereafter, Kausalya, son of Aśvala asked: Even though glory of *Prāṇa* has been realised by other *Prāṇas* (senses etc.) which have ascertained its nature, still it is only an effect, being part of a composite whole. O Venerable Sir! From what cause or source is produced this *prāṇa* which is ascertained in this way? When so produced, by what special act (method) it enters this body? The meaning is what is the cause of his taking up this body? Having entered the body, by what way does it stay after dividing itself? By what special act (method) does it ascend from this body? How does

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it support what is external to this body (i.e., *Adhibhūta* and *Adhidaiva* — with reference to elements and divine powers) as also what is within this body?

A.G. – This *Praśna* is intended to decide the *Utpatti* birth or source of *Prāṇa* and its *Upāsanā* – i.e., meditation.

TEXT : III – 2

तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेहं ब्रवीमि।।२।।

Transliteration

tasmai sa hovācātipraśnān pṛcchasi brahmiṣṭho' sīti tasmātte'ham bravīmi.

(2)

Translation

The Preceptor replied to him: you are asking transcendental (or difficult) questions. But as you are highly devoted to Brahman, I shall therefore tell you.

Comments

Atipraśnān: question beyond your *Adhikāra*–capacity or about matters which should be kept secret or about matters out of context. (S)

Brahmiṣṭhaḥ: Highly learned in the meaning of Vedas or *Antarmukha* — having mind internally withdrawn.

Śaṅkara Bhāṣya – To him who asked this way, the preceptor replied: *prāṇa* is difficult to know being fit for intricate (subtle) questionings. You are asking its origin (cause) therefore you are asking questions about transcendental things. But you are pre-eminently a knower of *Brahma*, hence I am pleased with you; and therefore I shall tell you what you have asked about. Listen.

A.G. – *Atipraśnān* means subtle questions. *Brahmiṣṭha* – In contrast to knowing only *Apara Brahma*, you know the higher *Brahma*; in this way the teacher praises the questioner to create enthusiasm in him.

TEXT : III – 3

आत्मन एष प्राणो जायते। यथैषा पुरुषे छायैतस्मिन्नेतद्ततं मनोकृतेनायात्यस्मिञ्शरीरे।।३।।

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Transliteration

ātmana eṣa prāṇo jāyate. yathaiṣā-puruṣe – cchayaitasminn etad ātata manokrtenāyātyasmiñcharīre. (3)

Translation

From Ātman is born this *Prāṇa*. Just as a person casts his shadow, similarly the Ātman, this *Prāṇa*. It comes into this body through the activity of the mind.

Comments

Source of Prāṇa (life).

This *Prāṇa* comes out of *Ātman* – thus it is intended to show that *Ātman* is both the instrumental and material cause (*Abhinna-nimitta-upādāna-kāraṇa*) (S)

To show that the birth of *Prāṇa* from Ātman is not real the illustration of shadow is given. (S)

It further shows that all this of which *Prāṇa* is the substratum is also not real. (S)

Manokṛtam: Whatever good or bad deeds done through the mind on account of *Avidyā vāsanā*. (S)

Śaṅkara Bhāṣya – This *Prāṇa*, mentioned above, is born of the Ātman — the highest *Puruṣa*, the indestructible truth. How? This is the illustration. Just as in the world, when a man having head, arms etc., is the cause and his shadow is the effect, similarly in this Brahman who is the true *Puruṣa,* this unreal principle called *Prāṇa* is found like a shadow. It has come into this body through the act of mind i.e. through *Karma* (acts) caused by thoughts and wishes etc., of the mind. This will be stated hereafter – "By the performance of virtuous deeds one obtains virtuous worlds etc." Another *Śruti* also says "One attached to the fruit of his acts reaches that very thing along with his *Karma*." (Br. IV. 4.6).

A.G. – This mantra is based on two texts of the *Muṇḍaka* II-1-2 and II-1-3 "*Puruṣa* is luminous and formless, above even the *Akṣara*" "From that (*Puruṣa*) is born the *Prāṇa*".

Śruti says that taking a body in this world (by *Jīva*) is on account of the *Karma* performed.

TEXT : III – 4

यथा सम्राडेवाधिकृतान्विनियुङ्क्ते। एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव सन्निधत्ते।।४।।

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Transliteration

yathā samrāḍevādhikṛtān viniyuṅkte. etān grāmān etān grāmān-adhitiṣṭhasv etyevam evaiṣa prāṇa itarān prāṇān pṛthak pṛthag eva sannidhatte. (4)

Translation

Just as a Supreme Ruler orders his appointed officers stating "Look after such and such towns", similarly this *Prāṇa* appoints other (subsidiary) *Prāṇas* to their different offices.

Comments

Prāṇa as Supreme Ruler.

Samrāṭ: One who shines well – possessor of all the qualities of a Ruler. i.e., the sovereign authority, not any other (S)

Other *Prāṇas* i.e., other subsidiary *Prāṇas* i.e. speech etc., in their respective offices like the tongue etc. (S)

Śaṅkara Bhāṣya – Just as in this world, the kind i.e., the sovereign authority alone appoints officer sin the towns etc. How? "Look after such and such towns." Similarly as in this illustration the chief *Prāṇa* also appoints for different offices other subsidiary *Prāṇas* which are his own different manifestations like eye etc.

A.G. – The *Śruti* does not specifically mention the offices i.e., places of the sight-sense etc., in the eye etc., – as all these places are clearly known.

TEXT : III – 5

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः। एष ह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति।।५।।

Transliteration

pāyūpasthe' panaṁ cakṣuḥ srotre mukhnāsikābhyāṁ prāṇaḥ svayaṁ prātiṣṭhate madhye tu samānaḥ. eṣa hyetad hutaṁ annaṁ samaṁ nayati tesmād etāḥ saptārciṣo bhavanti. (5)

Translation

Prāṇa (chief *Prāṇa*) appoints the *Apāna* (outgoing breath) in the organs of excretion and generation, (the chief) *Prāṇa* himself moves through the mouth, nose, eye and ear. In the middle place stays *Samāna* as it distributes equally the

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offerings in the form of food and drink (in the fire in the stomach) from this *Prāṇa* fire arises seven fires.

Comments

Prāṇa becoming fivefold.

As places of the subsidiary *Prāṇas* (senses) are well-known, the *Sruti* proceeds to mention the five modifications of the chief *Prāṇa*.

Samāna equally distributes what is eaten and drunk (S) seven fires – two eyes – two ears – two nostrils and the mouth.

Śaṅkara Bhāṣya – Their division is as follows. This chief *Prāṇa* appoints his own subsidiary manifestation *Apāna* which stays in the two lower apertures which expel urine and stools etc. So also, this chief *Prāṇa* in the position of sovereign authority stays in the eyes and ears as also moving through the mouth and the nose. In the middle i.e., between the places of *Prāṇa* and *Apāna* i.e., in the navel stays *samāna*. This is called *samāna* because it distributes equally what is eaten and drunk. This distributes equally the food and drink in the form of fuel thrown in the fire of this body. This goes out from the stomach in the form of seven flames going through the head and reaching the heart. The meaning is that all objects of seeing, hearing etc., are revealed to us through *Prāṇa*.

A.G. – *Anna* is taken as *Haviḥ*, fire in the stomach as *Āhavanīya*, eating as Homa and knowledge of seeing, hearing etc., as flames from the head.

TEXT : III – 6

हृदि ह्येष आत्मा। अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति।।६।।

Transliteration

hṛdi hyeṣa ātmā. atraitad ekaśataṁ naḍīnāṁ tāsāṁ śataṁ śatam ekaikasyāṁ dvāsaptatir dvāsaptatiḥ pratiśākhānaḍīsahasrāṇi bhavantyāsu vyānaś carati.

(6)

Translation

Ātman resides in the heart. There are here one hundred and one *Naḍis* (channels), each of them has one hundred branches and for each of these latter again there are seventy-two thousand subsidiary channels (*naḍis*). (In all there are 727,210,201 *Naḍis*).

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Comments

Nāḍīs (channels) in the body.

Śaṅkara Bhāṣya – In the heart, in the *Ākāśa* (space) of the heart limited by the lump of flesh, of the shape of a lotus is this Ātman i.e., the subtle body connected with the Ātman. In this heart, there are one hundred and one main channels (or nerves or arteries) in number. Every one of these main nerves has one hundred branches each. Further, everyone of these has seventy-two thousand sub-branches (thus the total of all of them is 727,210,201). The *Vyāna* moves in these nerves and it is called *Vyāna* as it pervades the whole body. Like the rays of the Sun, *Vyāna* stays pervading the whole body through these nerves issuing in all directions from the heart. Being active in the regions of joints, shoulders and vital parts and particularly staying between *Prāṇa* and *Apāna*, it is in a position to perform deeds requiring great strength.

A.G. – *Śruti* says that *Vyāna* is active when *Prāṇa* and *Apāna* temporarily cease to function, e.g., when one performs an act which requires great strength like throwing an arrow from a bow he does not breathe in or out – his breathing stops and at this time *Vyāna* functions.

TEXT : III – 7

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम्।।७।।

Transliteration

athaikayordhvaḥ udānaḥ puṇyena puṇyaṁ lokaṁ nayati. pāpena pāpam ubhābhyāmevamanuṣyalokam.

Translation

Then *Udāna* ascends upwards through one of the (*Nāḍīs*) and leads the departing soul to the worlds of the virtuous for his virtuous deeds, to the world of the sinful for his sinful deeds and to the world of human beings for both (kinds of deeds).

Comments

Prāṇa's departure from the body.

Puṇya: Acts prescribed by scriptures, which have good rewards and bring some happiness.

Pāpa: Acts prohibited by the scriptures (S)

Śaṅkara Bhāṣya – Of these one hundred and one main nerves one of them ascending upwards is a nerve called *Suṣumnā*. Through that nerve the

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Udāna rises up moving in all parts of the body from foot to head and leads on to the world of the virtuous – *Devas* etc., to one who performs virtuous deeds according to scriptures and for the performance of the sinful i.e., deeds contrary to virtuous deeds, leads one to the world of the sinful like hell etc., i.e., beasts etc., and when the deeds both virtuous and sinful are equal, one is led to the world of human beings. Here the word "lead" is understood.

TEXT : III – 8

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृहणानः। पृथिव्यां यॉ देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः।।८।।

Transliteration

ādityo ha vai bāhyaḥ prāṇa udayatyeṣa hyenaṁ cāk̄ṣuṣaṁ prāṇaṁ anugṛhṇānaḥ. Pṛthivyāṁ ya devatā saiṣā puruṣasyāpānaṁ avaṣṭabhyāntarā yadākāśaḥ sa samāno vāyur vyānaḥ. (8)

Translation

The Sun, verily, is the external *Prāṇa*. When it rises it favours the *Prāṇa* in the eye. The deity which exists in the earth controls the activity of *Apāna*. The space between the heaven and earth is *samāna*. The Air is *Vyāna*.

Comments

Prāṇa as co-related with cosmic powers.

The questioner had asked what is external and what is internal? These two questions are now answered. *Prāṇa*, *Apāna*, *samāna*, *vyāna* and *Udāna* in the body are favoured by *Āditya*, *Pṛthvī*, *Ākāśa*, *Vāyu* and *Agni* in the external world – the latter fire are external *Prāṇas* and the external and internal *Prāṇas* are *Abhinna* (non-different) (S)

Śaṅkara Bhāṣya – The well-known Sun among the deities is the external *Prāṇa*. It rises and he favours the *Prāṇa* staying in the body, in the eye, with light in the perception of various forms, Similarly the well-known deity presiding over the earth favours the *Apānaś* activity by attracting or keeping in control the downward pull; otherwise the body on account of its weight may either fall down or ascend up The *Ākāśa* which is in the middle region of the earth and heaven – that is called *Ākāśa* i.e., the air sitting in it like one sitting on a cot – this *Ākāśa* is *Samāna* and it keeps equally (the vital parts of the body). The air in general, found in the external world is called *vyāna* as it resembles *vyāna* in the body on account of its common nature of pervading.

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TEXT : III – 9

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः। पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः।।९।।

Transliteration

tejo ha vāva udānastasmād upaśāntatejāḥ punar bhavam indriyair manasi sampadyamanaiḥ. (9)

Translation

Fire, verily, is *Udāna*. Therefore, one whose fire is extinguished goes out for rebirth along with his senses absorbed in his mind.

Comments

Fire extinguished: Whose fire in the stomach has been extinguished and one does not find any heat in his body even when touched by the hand (S)

Śaṅkara Bhāṣya – The common fire in the external world by its light favours *Udāna* in the body; as *Udāna* is of the nature of light, favoured by external light, and causes the ascent from this body (at the time of death). Therefore when the man of this world has his light extinguished, then he is known as one whose life is spent and he is about to die. He then enters another body. How? Along with the senses such as speech etc., entering the mind.

A.G. – When the *Karmas* which gave rise to the body in the world are exhausted (after giving their results) these external *Prāṇas* like the Sun etc., cease to favour the internal *Prāṇas* and at that time the person is about to die.

TEXT : III – 10

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः सहात्मना यथासङ्कल्पितं लोकं नयति।।१०।।

Transliteration

yac cittas tenaiṣa prāṇamāyāti, prāṇas tejasā yuktaḥ. sahātmanā yathā saṁkalpitaṁ lokaṁ nayati. (10)

Translation

Whatever one thinks (at the time of death) with that (thought) he enters into the *Prāṇa*. *Prāṇa*, united with fire and together with the soul leads to

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that world which has been fashioned by his thought.

Comments

One's future destiny determined according to his last thoughts.
Saha Ātmanā: With one presiding over the *Antaḥkaraṇa the internal organ. (S)*

Śaṅkara Bhāṣya – Whatever is the thought of a person at the time of death – with that thought, along with the senses he enters into the chief *Prāṇa* i.e., at the time of death, his sense activities are spent and his only activity is that of the chief *Prāṇa*. At that time, the relations say, he is breathing, he is still alive. That *Prāṇa*, by the activity of the *Udāna* alone, which is in the form of light leads the master-enjoyer – to the desired world according to his virtuous or sinful deeds.

TEXT : III – 11

य एवं विद्वान्प्राणं वेद। न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः।।११।।

Transliteration

ya evaṁ vidvān prāṇaṁ veda. na hāsya prajā hīyate' mṛto bhavati tadeṣaḥ ślokaḥ: (11)

Translation

The wise man who thus knows *Prāṇa* does not lose his progeny and becomes immortal.

Comments

In this *Mantra* is mentioned the incidental reward of *Prāṇa-upāsanā*. *Prāṇasāyujya* is for one who is full of desires. For one who is without desires, *Adharma* as conceived by his mind. *Prāṇa* divides itself into five modifications and places them in various parts of the body. He departs from the body through the light of *Udāna*. The internal *Prāṇas* are favoured by external *Prāṇas* like the Sun etc. *Udāna* carries him to the other world. (S)

By this *Prāṇa Vijñāna* his *antaḥkaraṇa* becomes pure and *Brahmajñāna* arises in him and then he becomes immortal. (S)

Śaṅkara Bhāṣya – Among the learned men, one who knows *Prāṇa* with these characteristics like its origin etc, for that person the fruits in this world and hereafter are stated: The continuity of the progeny of that learned person

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like the sons and grandsons etc. is not broken. After the fall of his body, he becomes one with *Prāṇa* and immortal (in a relative sense – A.G.) The following verse shortly explains this point.

A.G. – Immortality mentioned here is relative.

Prāṇasayujya is for one who is full of desires. For one who is without desires, the result is purification of mind. Thereafter only one can attain the main immortality.

TEXT : III – 12

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा। अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुत इति।।१२।।

Transliteration

utpattiṁ āyatiṁ .sthānaṁ vibhuttvaṁ caiva pañcadhā. adhyātmaṁ caiva prāṇasya vijñāmṛtam aśnute vijñāyāmṛtam aśnuta iti. (12)

Translation

One who knows the origin (of Prāṇa), its entry (into the body), its places and its fivefold sovereignty and internal as well as external aspects obtains immortality.

Comments

Summarising Mantra.

Āyati: Coming into the body according to virtuous or sinful deeds (S)

Śaṅkara Bhāṣya: – The birth of *Prāṇa* from *Paramātman*, his entering into this body through the activity of the mind, staying in the lower appertures and other places in the body, his staying in the body in five ways and his prowess like a sovereign ruler, his staying in the external world in the form of sun etc., and within this body in the form of senses like eyes etc., – by knowing the *Prāṇa* in this way, that person attains immortality. The repetition of the words "Knowing attains immortality" is to show the conclusion of this Praśna (section).

A.G. – *Prāṇa* is born of Ātman. It enters the body through the activity of the mind. It modifies itself in five subsidiary *Prāṇas* and places them in different parts of the body. It departs from the body through *Udāna*. *Prāṇa*

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manifests externally and has *Ādhidaiva* forms like the Sun etc., and through them it favours the fivefold *Prāṇas* in the body (*Adhyātma*). The organs or eyes, tongue etc., are also manifestations of *Prāṇa* in the *Adhibhūta* form.

The Third Praśna ends here.

।।इति तृतीयः प्रश्नः।।३।।

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PRAŚNOPANIṢAD

Chaturthaḥ Praśnaḥ
THE FOURTH QUESTION

चतुर्थ प्रश्नः

TEXT : IV – 1

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ। भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः स्वप्नान्पश्यति कस्यैतत्सुखं भवति कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति।।१।।

Transliteration

atha hainaṁ sauryāyaṇī Gārgyaḥ papracch. Bhagvann etasmin puruṣe kāni svapanti kāny asmiñ-jāgrati katara eṣa devaḥ svapnān paśyati kasyaitat sukhaṁ bhavati kasminnu sarve saṁpratiṣṭhitā bhavantīti. (1)

Translation

Thereafter, Sauryāyaṇi of the family of Garga asked: Venerable Sir! Who are they that sleep in Man? Who are they that remain awake in him? Which deity it is that sees the dreams? Whose is the happiness (in deep sleep)? In whom are all these established?

Comments

After having established that *Prāṇa* is the self, these sections (*Praśnas* 4 to 6) now proceed to determine the nature of Ātman as distinguished from *Prāṇa* (S)

Deva: Luminous one (S)
Svapna: *Vāsanā-vilāsa*: play of impressions (S)

Speech, space etc., are dependent on *Prāṇa* which remains in the body till death and remains both in dream and deep sleep. In dreams we behave in like manner as in waking. Without cessation of the activity of the sense organs, there cannot be any dreams, for they are active in waking and inactive in dreams: therefore the first question is; Who sleeps? Now Ātman is without attachment and is indifferent and *Prāṇa* and elements are without consciousness and organs like eyes etc., are inactive while there must be someone to supervise the dream – therefore the second question: Which deity sees the dreams: In deep sleep all instruments are inactive and there is an experience

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of happiness. The question is – Who feels this happiness? So far no entity is mentioned as distinguished from *Prāṇa* – therefore it is specifically asked "Which deity enjoys happiness?" Speech etc., along with *Prāṇa* are stated as not Ātman – therefore all the succeeding questions are appropriate. "From the Indestructible (*Akṣara*) those various *Bhāvas* (beings) arise." *With this Mantra* the *Akṣara* is distinguished from *Prāṇa* and explanation is given of all *Akṣara* and *Bhāvas* including *Prāṇa* in this latter part of the *Praśna Upaniṣad.* (S)

Śaṅkara Bhāṣya – Thereafter Sauryāyaṇī Gārgya asked him: With the first three *Praśṇas* (sections) is completed the discussion of *Saṁāra* (worldly existence) which is manifest in nature, the subject of *Aparā* (lower) *Vidyā*, of the nature of cause and effect and of impermanence. Now is to be stated in the next three *Praśnas* that hereafter began, that Reality called *Puruṣa* (Brahman) which is not of the nature of cause and effect, not *Prāṇa* not perceivable by the mind, not the object of sense, bliss in nature, peaceful, not subject to modification, imperishable, true, known by *Parā* (higher) *Vidyā*, within and without all, unborn.

As from a well ignited fire, from the *Akṣara* (Brahman) issues everything that exists, like sparks and is also absorbed in It – this is stated in the second *Muṇḍaka* (II-1-1). Which are those beings that diverge (come out) from *Akṣara*? How do they diverge from him and how do they get absorbed in him? What is the nature of that *Akṣara*? To state that, the following *praśnas* are raised.

"Venerable Sir! In this person having head, arms etc., how many senses sleep, cease to function, how many are awake i.e. remain wakeful and perform their functions? Which deity out of the effects (body or *Prāṇa*) and instruments (senses) sees the dream?" Dream means seeing within the body like in the waking state, by one who has retired from the waking state. The idea is whether this is being accomplished by a *Deva* in the form of effect or instrument. When the activity of the waking and dream state is over, whose is that bliss which is effortless and without any obstruction? At that time after the activity in waking and dream has ceased in whom are they collected together and centred? Like the juice in honey and rivers mingling in the sea they are collected and get centred without being distinguished. Perhaps it is reasonable to suppose that they cease to do their activity like a scythe and other instruments and each resting separately in its own place; therefore where is the scope for supposing that the instruments of sleeping men get collected together at one place? But this supposition is justified. As all the senses together are dependent and work for their master in waking, therefore in sleep also, on account of their dependence they justifiably get collected in one – this being reasonable, the question asked is consistent with the supposition. Here the question is in whom are all these centred i.e. the questioner wants to know

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in whom are these collected effects and instruments get absorbed at the time of sleep and *Pralaya* (annihilation).

A.G. – The next three sections (*Praśnas*) are begun to state the *Parā Vidyā* to the chief qualified person who has the four qualifications (accomplishments) because he has a pointed and purified mind on account of the *Prāṇa Vidyā* (explained in the preceding sections) and who has become free from attachments on hearing the *gati* (fate, the resort) of those who perform rites and/or meditation.

Śiva: Sukhasvarūpa; Śanta : without any *anartha;*
Avikṛta: without the six *Bhāvavikāras.*
Satya: of one nature in past, present and future
Bāhya: *Abhyāntara*: without whom there is nothing inside or outside.

The fifth section (*Praśna*) is for *Praṇava – upāsaṇā* and is therefore of Aparā Vidyā still by *Krama-mukti*, through *Saviśeṣa* Brahma one would reach *Nirviseṣa*. Ātman – therefore this question can also be considered as for *Para Brahma*.

The first question (in this section) is about "Who wakes". The second about "Who protects the body in three states. The third about one whose duty it is in dreaming. The fourth about the one whose duty it is in sleep, enjoying bliss; and the fifth is for the *Akṣara* who is beyond the three states.

TEXT : IV – 2

तस्मै स होवाच। यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति। ताः पुनः पुनरुदयतः प्रचरन्त्येव ह वै तत्सर्वं परे देवे मनस्येकीभवति। तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते।।२।।

Transliteration

Tasmai sa hovāca. Yathā Gārgya Marīcayo'rkasyāstaṁ gacchataḥ sarvā etasmiṅs tejomandala ekībhavanti. Tāḥ punaḥ punar udayataḥ pracaranty evaṁ ha vai tat sarvaṁ pare deve manasy ekībhavati. Tena tarhyeṣa Puruṣo na Śṛṇoti na paśyati, na jighrati na rasayate na spṛśate nābhivadate nādatte nānandayate na visṛjate, neyāyate svapitīty ācakṣate. (2)

Translation

To him he replied: O Gārgya! Just as the rays of the Sun are collected together in the lustrous orb of the Sun at the time of setting and again come

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out when it rises, similarly, verily, all that become one in that superior deity, the mind. Because of that, at that time, a man does not hear,, does not see, does not smell, does not taste, does not touch, does not speak, does not take, does not enjoy, does not give out, does not move, people say that he is asleep.

Comments

It is intended to state that in sleep, all senses sleep except the mind. (S)

Mind is called the superior deity as it is the cause of the origin or ceasing of the activities of senses like speech etc. (S)

Neyāyate: Gacchati : Moves. (S)

Śaṅkara Bhāṣya – The teacher, verily, replied: "Hear, O Gārgya! Just as the rays of the Sun, when it sets get all of them collected in its luminous orb, becoming one and indistinguishable and the rays of the same Sun when it rises, get spread out, similarly like this illustration, all objects and senses get absorbed in the shining deity, the mind, at the time of sleep. Mind is called the superior deity as all other deities of the eyes etc., are dependent on mind; like rays in the orb they become indistinguishable. When he (the man) is about to wake up, like the rays from the orb they issue forth i.e. start doing their activity. Because in sleep, ears etc., which are the instruments for knowing sound etc., get absorbed in the mind as it were, cease to perform their functions as senses — therefore, at that time of sleep, a person like Devadatta does not hear or see or smell or taste, or touch or speak or take or enjoy or give out or move. People say he is asleep.

A.G. – In dream, we do find that senses operate and their absorption is not seen – but there, these are *Vāsanāmaya* senses and we do not have any knowledge of the external world. In the Bhāṣya, absorption as it were, is stated because there cannot be actual absorption, as the nature of the mind and the senses are different. It only means that senses do not function.

TEXT : IV – 3

प्राणाग्नय एवैतस्मिन्पुरे जाग्रति। गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनाद्वाहवनीयः प्राणः॥३॥

Transliteration

prāṇāgnaya evaitasmin pure jāgrati gārhapatyo ha vā eṣo'pāno vyāno'nvāhāryapacano yad gārhapatyāt praṇīyate praṇayanād āhavanīyaḥ prāṇaḥ.

(3)

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Translation

(At the time of sleep) the *Prāṇa* fires remain awake in this city. *Apāna* is the *Gārhapatya* fire and *Vyāna* is *Anvāhāryapacana* fire and *Prāṇa* is the *Āhavanīya* fire as it is being taken from the *Gārhapatya* fire.

Comments

Who are sleeping? This question is answered by stating that the external senses of intellect and actions sleep. To the next question who keeps awake – the answer is now given that *Prāṇa* with its fivefold modifications keep awake.

The sage calls *Prāṇas* as fires and justifies the simile. *Gārhapatya* fire that is to be continuously kept alive by the *Agnihotri*, is visible and is called *Apāna* as it visibly helps in emitting urine and stools. *Vyāna* is connected with the apertures on the right or south and is compared with *Anvāhārya* fire which is placed on the right or the southern side. As *Āhavanīya* is taken out from the *Gārhapatya*, similarly, *Prāṇa is* made separate from *Apāna* and therefore *Prāna* is called *Āhavanīya* (S).

Śaṅkara Bhāṣya – When instruments like ears etc., are asleep in this city i.e., the body having nine apertures, the *Prāṇa* fires i.e., *Prāṇa* with its five modifications keep awake like fires. Their comparison with fire is justified. *Apāna* is verily *Gārhapatya*. How? At the time of *Agnihotra*, the other fire called *Āhavanīya* is carried from *Gārhapatya*. Similarly when a man is asleep, from *Apāna* modification, *Prāṇa* comes out and moves through the mouth and nose and is therefore called *Āhavanīya*. *Vyāna*, as it goes by the southern apertures from the heart and has connection with the southern direction is called *Anvāhāryapacana*, the fire of the south. (*Dakṣiṇāgni*).

A. G. – *Prāṇas* are called fires figuratively. In *Chāndogya*, in *Gāyatrīvidyā*, mention is made of five apertures from the heart and there *Vyāna* is stated to have issued from the aperture from the South, and thus it is figuratively called *Anvāhāryapacana* which is also *Dakṣiṇāgni*, fire of the South.

TEXT ; IV – 4

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः। मनो ह वाव यजमानः। इष्टफलमेवोदानः। स एनं यजमानमहरहर्ब्रह्म गमयति।।४।।

Transliteration

yad ucchvāsa niḥśvāsāv etāv āhutī samaṁ nayatīti sa samānaḥ mano ha vāva yajamānaḥ iṣta phalaṁ evodānaḥ sa enaṁ yajamānaṁ ahar ahar brahma gamayati. (4)

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Translation

Samāna is given that name as it carries equally the two oblations viz., the outgoing and incoming breaths. Mind is the Sacrificer. *Udāna* is the fruit of the sacrifice because it leads the sacrificer every day to Brahman.

Comments

Brahma: Which has the nature of truth, knowledge etc., and which is the sole essence of bliss (S).

One who meditates on *Apāna* as *Gārhapatya* etc., ultimately acquires *Brahma-jñāna* and gets liberation. (S)

Śaṅkara Bhāṣya – In *Agnihotra*, there is a *Hotā* priest. Inbreathing and outbreathing are like the two oblations of fire on account of their common nature of being two. That *Vāyu* (*Prāṇa*) which carries these two equally for the sustenance of the body, on account of this similarity is called *Hotā* priest, even though it is also one of the fires – as it carries the "oblations". – Who is that? It is *Samāna*. Therefore, the sleep of a learned man is indeed the *Agnihotra* sacrifice. The idea is that it should not be supposed that a learned man does not perform *Karma*; for it is stated in the *Vājasaneyaka Upaniṣad* that all creatures always perform sacrifice (for him) even though he is asleep. After having thrown the external instruments (senses) and the objects in the *Prāṇas* which are awake, the Mind is called the sacrificer who keeps awake wishing to go to Brahman like the sacrificer wishing to go to heaven as reward for *Agnihotra*.

Mind is imagined as a sacrificer, as it is the chief of the effects and instruments and proceeds to go to Brahman (in deep sleep) like the sacrificer proceeding towards heaven. *Udāna Vāyu* (*Prāṇa*) is like the desired fruit as the desired fruit comes through *Udāna*. How? this *Udāna*, daily takes out the mind from the dream state and takes it to Brahman the indestructible (in deep sleep) like the sacrificer to heaven: therefore, *Udāna* is of the nature of the fruit of the sacrifice.

TEXT : IV – 5

अत्रैष देवः स्वप्ने महिमानमनुभवति। यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ।।५।।

Transliteration

Atraiṣa devaḥ svapne mahimānaṁ anubhavati. Yad dṛṣṭaṁ dṛṣṭaṁ dnupaśyati śrutaṁ Śrutam evārthaṁ anuśṛṇoti deśa digantaraiśca pratyanubhūtaṁ punaḥ

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punaḥ pratyanubhavati dṛṣṭaṁ cādṛṣṭaṁ ca śrutaṁ cāśrutaṁ canubhūtaṁ cānanubhūtaṁ ca saccāsacca sarvaṁ paśyati sarvaḥ paśyati. (5)

Translation

Here, in dream, the deity called mind experiences glory. It sees whatever has been seen before; whatever was heard it hears again; the experiences it had in different countries and directions it experiences again and again. Whatever was seen or not seen, heard or not heard experienced or not experienced, real or unreal all that it sees, being itself all.

Comments

Dream vision explained.

In this *mantra*, the reply is given to the question: Which deity sees the dreams? That deity is mind which is the cause of all worldly activities. (S)

Unheard and unseen means not come in contact with ears or eyes but heard or seen like in dreams etc., for there cannot be any impressions of things absolutely unheard of or unseen. (S)

In dreams, mind itself becomes everything. (S)

Śaṅkara Bhāṣya – Thus, the learned man has the experience of the fruit of all sacrifices from the time the ears etc., cease to act till he awakes from sleep and not without meaning as in the case of the ignorant – in this way learning is praised. It is not as if in the case of the learned alone the ears etc., are asleep, the *Prāṇa* fires are awake and the mind which experiences independence in waking and dreams daily gets merged in deep sleep. It is known that all creatures experience the three states of waking, dream and sleep; therefore, the statement made here is to be properly regarded as the praise of learning. As for the question which deity sees the dreams – that is being stated.

Here when the ears etc., have ceased to be active and when *Prāṇas* are awake to protect the body and before deep sleep – in this interval – this deity (the mind), having absorbed the instruments i.e., the ear etc., into itself like the Sun its rays, sees in the dreaming state its glory by assuming various forms itself in the nature of subject and object.

Objector: Mind is the instrument of the experiencer who experiences the glory – therefore how is it stated that it independently experiences? Independent is the *Kṣetrajña* (Ātman).

Siddhāntin: There is no fault in this. As the independence of *Kṣetrajña* is due to his being conditioned by the mind. In reality, the *Kṣetrajña* himself is neither awake nor dreaming. *Bṛhadāraṇyaka Śruti* says that his waking or dreaming is due to his being conditioned by the mind, "Conditioned by the

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mind" (*Sādhiḥ*) and becoming a dream, it seems to think or move etc. Therefore, the experiencing of glory by mind is justified.

Some say that if mind experiences glory at the time of dream, the self-luminosity of *Kṣetrajña* will be contradicted.

We say "No". This is their false idea as they do not understand the real meaning of the *Śruti*; because even all the talk of self-luminosity etc., of *Kṣetrajña* (Ātman) is only upto the State of liberation (*Mokṣa*), and is due to ignorance and caused by his being conditioned by mind etc. Where there is something else then only one sees something else, can have the contact of his senses with that. This is according to the *Śruti* passages." When all has become Ātman alone, then who would be seen by whom?". Therefore this doubt can arise in the mind of those who know only the lower (*Manda*) Brahman and not those who know the one Ātman.

Objector: If that is so, the adjective that this *Puruṣa* (*Kṣetrajña*) is self-luminous would be without any sense.

Siddhāntin: 'We reply – you have said very little.' The self-luminosity of *Kṣetrajña* (Ātman) which is enclosed in the heart would be denied to a greater degree according to the text "He who sleeps is in the space within the cavity of the heart".

If it is urged (by the objector) that though this is really a fault, still half the burden of that fault will be removed as regards self-luminosity of the Ātman by supposing that mind is absent in the dreaming state, we say this is not correct; for even on that supposition, the idea that half the burden regarding self-luminosity of Ātman will be removed will not hold good – as the *Śruti* passage states that "He sleeps in a channel (*Nāḍi*) called *Puritat* – as even in sleep Ātman rests in the channel (*Nāḍi*) called *Puritat*. Then how is it stated that this *Puruṣa* (Ātman) is self-luminous?

If in between an *Ekadeśin* would say that the above mentioned *Śruti* passage is found in another *Śākhā* (branch) of the *Veda* and therefore is not binding here, this argument is unsound; for it is admitted that purport of all the *Śruti* passages is identical and that the subject of all *Vedānta* passages is desired for teaching and knowledge One Ātman. This being the case, it is now proper to state the reasoning for the assertion that Ātman is self-luminous in dream, as *Śruti* reveals the real truth. Thus then hear the meaning of the *Śruti* by abandoning all conceit. Not by conceit and imagining oneself as learned can the meaning of *Śruti* be known even after a hundred years.

Just as the self-luminosity of Ātman is not affected while sleep in the *Puritat Nāḍis* in the space in the cavity of the heart, as Atman is not connected with that – for it is possible to show Ātman as distinct from that; similarly Ātman is seen as distinct due to *Avidyā*, the *Vāsanās* (impressions) caused by *Karma* in the mind, which is full of those *Vāsanās* due to *Avidyā*, desires and

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Karma – and the self- luminosity of that Ātman who is the seer and who is thus thus distinguishable from all cause and effect and from the Vāsanās which are of the nature of *Dṛśya* (objects) cannot be denied even by the proudest of logicians. Therefore, it is properly stated that (in dreams) the senses are absorbed in the mind, the mind remaining unabsorbed, and the Ātman as *Manomaya* sees the dreams.

How does it (mind) enjoy the glory? This is stated. Whatever it has seen earlier, a friend or a son etc., the mind gets influenced by those impressions directions. Similarly, what has been seen in this birth and what has not been which are produced from those impressions; similarly it hears as it were again what has been heard on account of that *Vāsanā*; seems to experience again and again from ignorance what it has experienced in different countries and directions. Similarly, what has been seen in this birth and what has not been seen i.e., seen in the previous birth; for there cannot be impressions of that which is never seen at all. Thus what was heard and not heard, what was experienced in this birth by the mind alone and what was not experienced i.e., what was not experienced by the mind alone in the previous birth; what is existent such as water; what is non-existent such as water of the mirage; Why more be said? It sees all, what is said and unsaid, it itself is all and sees all; it is conditioned by all mental impressions; this deity called mind, becoming all senses itself, sees the dreams.

A.G. – *Śruti* says Ātman is self luminous. Even though Ātman is stated as placed in the space of the heart, Ātman has no *Pratīti* of this contact, so this placement in the heart is as good as no placement. Ātman is *Kevala,* and has *Prakāśa*, therefore Ātman is self-luminous. Even in absence of Mind, He is luminous. Even though mind is there, it is having *Pariṇāma* and *Dṛśyatva* and Ātman is distinct from it – that is why Śruti calls *Ātman* self-luminous.

TEXT : IV – 6

स यदा तेजसाऽभिभूतो भवत्यत्रैष देवः स्वप्नान्न पश्यत्यथ तदैतस्मिञ्छरीरे एतत्सुखं भवति।।६।।

Transliteration

Sa yadā tejasābhibhūto bhavatyatraiṣa devaḥ svapnāṇ na pasyatyatha tad aitasmiñ charīre etat sukhaṁ bhavati (6)

Translation

When that (the deity called mind) is overcome by light, he does not see any dreams, at that time there is happiness experienced in this body.

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Comments

Eṣa: the deity called mind. (S)

By this *mantra*, the answer is given to the question who experiences happiness. (S)

Tejas: Brahman, as *Pitta*, posited in *Nāḍis* (S)

Śaṅkara Bhāṣya — When the deity called mind is overcome by the solar light in the *Nāḍis*, called *Pitta*, at that time all the outlets of his impressions are shut out and all the rays of the mind along with the senses are absorbed in the heart. At that time, mind pervades the whole body as the sheath of general knowledge like fire in the (entire) log of wood — he is then (known as) asleep. Then the deity called mind does not see dreams, as the door for vision is closed by the light. At that time, happiness is experienced in this body and it is unobstructed knowledge pervading the whole body without any distinctions, and there is soothing happiness.

A.G. — reads in the *Bhāṣya* "*Aviśeṣa — Vijñānena*" in place of *Vijñānam aviśeṣena* and states it means "*Sāmānya — caitanyarūpeṇa*" — as general consciousness (i.e. there is not subject-object relationship in that knowledge. Only the bliss is experienced which is remembered on waking as "I slept happily". The bliss in sleep is *Ānandamaya* sheath. There is *Avidyā* and it is distinguished from the *Turiyā Avasthā* — pure *Brahmānanda*).

TEXT : IV – 7

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते।।७।

Transliteration

Sa yathā somya vayaṁsi vāsovṛkṣaṁ saṁpratiṣṭhante. Evaṁ ha vai tatsarvaṁ para ātmani saṁpratiṣṭhate. (7)

Translation

Dear young man! Just as birds retire to the tree which is their abode, similarly all that is withdrawn in the supreme Ātman.

Comments

This *mantra* gives a reply to the question — "Where are they all withdrawn?" (S)

Para ātmani : In Supreme Ātman — self-luminious and as distinct from Avidyā, its effects and impressions and of the nature of bliss. (S)

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Śaṅkara Bhāṣya — At this time all the effect and instruments depending on ignorance, desire and *Karma* becomes quiet. When they have become quiet, the nature of Ātman which was understood otherwise, on account of conditions, becomes one without a second, blissful and calm. At that time earth and other objects created by *Avidyā* enter into the Ātman — and this condition is explained by an illustration. The illustration is this. O good looking friend! Just as birds retire to the tree which is their abode, similarly as in this illustration all that which is hereafter stated, get absorbed into the supreme indestructible Ātman.

A.G. — By this *Mantra* is described the *Ānandamaya Kośa* which is *Ajñāna* (ignorance) with unmanifested mind and *Vāsanās* etc., which experience deep sleep and it is the reply to the fifth question; side by side the nature of *Turiyā (Nirviśeṣa Brahman)* is also stated for clear discrimination *(Vivekasaukarya)*.

TEXT :IV – 8

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च।।८।।

Transliteration

Pṛthivī ca Pṛthivīmātrā cāpaścāpomātrā ca tejaśca tejomātrā ca vāyuśca vāyumātrā cākāśaścākāśamātrā ca cakṣuśca draṣṭavyaṁ ca śrotraṁ ca śrotavyaṁ ca ghrāṇaṁ ca ghrāṭavyaṁ ca rasaśca rasayitavyaṁ ca tvakca sparśayitavyaṁ ca vāka vaktavyaṁ ca hasstau cādātavyaṁ copasthaścānandayitavyaṁ ca pāyuśca visarjayitavyaṁ ca pādau ca gantavyaṁ ca manaśca mantavyaṁ ca buddhiśca boddhavyaṁ cāhaṁkāraścā haṁkartavyaṁ ca cittaṁ ca cetayitavyaṁ ca tejaśca vidyotayitavyaṁ ca prāṇaśca vidhārayitavyaṁ ca.

Translation

The earth and its subtle mātrās water and its subtle form, fire and its subtle form, air and its subtle form, Akasa and its subtle form, eye and its objects, ear and its objects, nose and its objects, taste (tongue) and its objects, skin and its objects of touch, speech and its objects, hands and what can be taken, organ of generation and its object of enjoyment, organ of excretion and its object of excretion, legs and their objects of going, mind and its object of thought, intellect (*Buddhi*(and its object of comprehension, ego (*Ahaṁkara*) and its object

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of egoism, ṣhitta (internal organ with Cetana) with its object, tejas (light) and its object and Prāna with its objects to be supported.

Comments

Tejas — general power of knowing following the Anthakarana (S)
— a kind of luminous skin according to Bhāṣya

In this mantra are enumerated the five Mahābhūtas (elements) like earth etc., in their gross and subtle (Tanmātrā) forms, all senses of Jnānā (intellect) and Karma (action, their objects and the fourfold Anthakarana viz. Manas, Buddhi, ṣitta and Ahamkara. (S), Prāna d sutrātma which is Kriyāsakti and woof the entire Universe (and is identical with Hiraṇyagarbha) (S).

Śaṅkara Bhāṣya: Gross earth with five qualities Pañcikrta and its cause, the subtle Tanmātrā of the earth, similarly water and its subtle form (Tanmātrā) fire and its Tanmātrā, air and its tanmātrā, Ākāśa and its Tanmātrā i.e. all gross and subtle elements; also sense of sight and the form to be seen; ear and its object of hearing; nose and its object of smell; taste (tongue) and its object of tasting; skin and its object, speech and its object, hand and its object of grasping; organ of generation and the the object of enjoyment; Organ of excretion and object to be excreted; legs and objects to go to; similarly senses of intellect and action are stated. Mind as spoken earlier, its object that is to be thought of. Buddhi is of the nature of determination. Its Object is what is tobe determined. Ahaṁkāra is that (part of) Antaḥkaraṇa (internal organ) which is characterised by egoism and its object. Citta that (part of) Antaḥka-raṇa which has cetana (intelligence) and its object. Tejas, a part from the sense of touch, a kind of luminous skin and its object. Prāṇa which is called sūtra and its object i.e. what is strung on it i.e. all effects and instruments having name and form and collected together for some one else.

A.G.: Here Pañcikaraṇa is intended by Śruti in gross elements as Tanamātrās of all elements are mentioned.

TEXT : IV – 9

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः। स परेऽक्षरे आत्मनि संप्रतिष्ठते।।९।।

Transliteration

Eṣa hi draṣṭā sprṣṭā śrotrā ghrātā rasayitā manta boddhā kartā vijñānātmā Puruṣaḥ. Sa pare'kṣara ātmani saṁpratiṣṭhate. (9)

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Translation

He verily is it who sees, touches, hears, smells, tastes, thinks, knows, does and is the intelligent self, the *Puruṣa*. He is established in the supreme indestructible *Ātman*.

Comments:

Individual soul resorts to supreme soul in sleep.

Now this mantra denies any difference between jīva and the Supreme Ātman except that Jīva has the upādhi (condition) of Ignorance (Avidyā). This Supreme Ātman is the substratum of all and the qualities of sight etc. are superimposed on Him and is therefore called seer etc. (S).

Vijñānātmā : Ātman with the *Upādhi* of *Antaṅkaraṅa* (S)

Puruṣa : Even though he is *Paripūrṇa Paramātmā*, on account of beginningless Avidyā, he becomes coupled with Antaḥkaraṇa and becomes Purisaya– Puruṣa i.e. having the ego of being a man etc. When it is intended to distinguish him (i.e. this Jīva) from the Supreme Ātman it may be said he is established in the Supreme Ātman (S)

Śaṅkara Bhāṣya: Hereafter, the self which has entered (reflected) here like the reflection of the Sun in water, with the attributes of enjoyer and doer. He is the seer, toucher, hearer, smeller, taster, thinker, doer and the intelligent Self. Here it means of the nature of knower vijñāna meaning the intellect being the instrument by which things are known. Puruṣa as he is full of the upādhi (conditions) of bundle of effects and instruments stated above; and he (such Puruṣa – Jīva) enters into the supreme indestructible Ātman, the supporter of the universe, like the reflected image of the Sun in water etc. entering the Sun etc.

TEXT : IV – 10

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य। स सर्वज्ञः सर्वो भवति तदेष श्लोकः।।१०।।

Transliteration

Paramevākṣaraṁ pratipadyate sa yo ha vai tad acchāyam aśariram alohitaṁ śubhraṁ akṣaraṁ vedayate yastru somya sarvajñaḥ sarvo bhavati. Tadeṣa ślokaḥ (10)

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Translation

He who knows that Indestructible (*Akṣra*) which is without shadow, without body, without colour, bright – verily attains that Supreme *Akṣara*. Dear Friend! he becomes omniscient and becomes all.

Comments

Knowing the imperishable Supreme Soul.
Shadowless : Shadow is Avidyā, so without that. (S)
Lauhitya : means *Rāga*, attachment, so it means *Antaḥkaraṇa.* (S)
Śubhra : Without any *Upādhi* (S)
Sarvo Bhavati : becomes all even in this body, but in reality becomes all. (S)

Śaṅkara Bhāṣya — The fruit of one who realises the oneness of *Ātman* is stated. The Supreme *Akṣara*, hereinafter to be described, he attains — it is now stated. He who is free from all desires knows that shadowless i.e., free from *Tamas* i.e., *Avidyā*, bodiless, i.e., without a body subject to the *Upādhi* (condition) of name and form; without redness i.e., without the *Guṇas* like *Rajas* etc., Because of this, it is pure. It is *Akṣara* because it is devoid of all attributes; the Eternal *Puruṣa. Aprāṇam* i.e., not knowable by the mind, blissfull in nature calm, existing within and without and unborn. O dear friend! One who has renounced everything becomes omniscient, there is nothing that can be not known to him. He was not omniscient before on account of *Avidyā* (ignorance); thereafter by the removal of ignorance, by knowledge he becomes all. The following *Mantra* shortly summarises the idea.

TEXT : IV – 11

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र। तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति।।११।।

Transliteration

Vijñānātmā saha devaiśca sarvaiḥ prāṅā bhūāni saṁpratiṣṭhanti yatra. Tad akṣaraṁ vedayate yastu somya ṣa sarvjñaḥ sarvaṁ evāviveśati. (11)

Translation

Dear friend! He who knows that Indestructible being (*Akṣara*) in whom rest the intelligent self (*Vijñānātmā*) along with all deities and *Prāṇas* and the elements — that person becomes omniscient and enters indeed into all.

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Comments

Śaṅkara Bhāṣya — O dear friend! he who knows that Indestructible being (*Akṣara*) into which the intelligent self (*Vijñānātmā*) along with deities, like, fire, etc., *Prāṇas*, like eyes, etc and elements like earth, etc., enter – such a person becomes omniscient and he indeed enters all.

The Fourth Praśna ends here.

।।इति चतुर्थः प्रश्न।।४।।

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PRAŚNOPANISAD

PAÑCAMAḤ PRAŚNAḤ
THE FIFTH QUESTION

पञ्चमः प्रश्नः

TEXT : V – 1

अथ हैनं शैब्यः सत्यकामः पप्रच्छ। स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोंकारमभिध्यायीत। कतमं वाव स तेन लोकं जयतीति।।१।।

Transliteration

atha hainaṁ śaibyaḥ satyakamaḥ papraccha, sa yo ha vai tad, bhagavan, manuṣyeṣu prānyaṇāntaṁ-aumkāraṁ-abhidhyāyīta, katamaṁ vāva sa tena lokaṁ jayatīti.

Translation

Thereafter, Satyakāma, son of Śibi asked him:
Venerable Sir! If among men, someone meditates until death on the syllable *Aum*, which world would he verily win thereby?

Comments

Satyakāma asks about the value of meditation of AUM:

In the preceding *Praśna,* obtaining of the highest fruit i.e., liberation, is stated on the knowledge of *Akṣara*; as it is stated (in *Māṇḍukya*) that *Aum* is *Akṣara* and thus it is spoken of as equated with Brahman, therefore, will there be the highest *Puruṣārtha* (liberation) on the knowledge of *Aum*? and the reply given is that on obtaining the knowledge of *Aum,* one can have liberation in a different manner. (S)

Prāyaṇāntaṁ : until death (S)
Abhidhyāyiṭa : meditating in every way (*sarvataḥ*) (S)
Aum : *Praṇava* (S)

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Śaṅkara Bhāṣya: Then Satyakāma, son of Śibi asked him. This *Praśna* (section) is begun in order to enjoin the meditation on the syllable *Aum* as the means to attain *Para* (higher) and *Apara* (lower) *Brahman*. Venerable Sir! If any one from men were to directly (Ābhimukhyena) meditate on *Aum* until death which is like a wonder i.e., having withdrawn his senses from external objects, with his mind composed, and with devotion contemplating on syllable *Aum* as *Brahman*. It is unbroken continuity of contemplation on *Aum* as *Ātman* without being disturbed by other dissimilar thoughts and being as steady as the flame of a lamp in a place which is not windy, – this is the meaning of the phrase *Abhidhyāna*. It means one who has observed for his whole life the vow of truth, celibacy, non-violence, non-acceptance, renouncing the house, *Saṅyāsa* (the 4th stage of life), purity, contentment, absence of fraudulent behaviour etc., i.e. being endowed with qualities of self-control (*yama*) and discipline (*Niyama*). There are many worlds to be obtained through *Jñāna (Upāsanā)* and *Karma* (rites) — then which world would be obtained who thus meditates on *Aum*. To him who questioned thus, Sage Pippalāda replied.

A.G. — Para-brahma-loka-Prāpti is gradual after first obtaining *Apara-brahma-loka. Abhidhyāna* includes the previous stages of *Dhyāna* viz. *Pratyāhāra* and *Dhāraṇā*. Yama, Niyama are also referred to in the *Bhāṣya*.

The question is *Aum – Upāsanā* is like *Dahara – Upāsanā* and therefore is it a means only for obtaining *Apara Brahma* or it is also a means for obtaining *Para Brahma*?

TEXT : V – 2

तस्मै स होवाच। एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः। तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति।।२।।

Transliteration

tasmai sa hovāca, etadvai, satyakāma, paraṁ cāparaṁ ca brahma yadaumkaraḥ. tasmadvidvānetenaiv āyatanen aikataramanveti. (2)

Translation

To him he verily replied. This syllable *Aum*, O Satyakāma! is verily the higher and the lower Brahman. Therefore, by this means, the knower surely reaches either of them.

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Comments

Reaching Higher or Lower Brahman.

There are two *Ca* words mentioned in the *Mantra*. They mean, whatever exists and what does not exist – all. (S)

Āyatana : *Āśraya*, resort. (S)

Anveti : i.e., after meditating first according to what is stated in the Scriptures and then obtains (this is the meaning of the word (*ANU*) (S)

Śaṅkara Bhāṣya — O Satyakāma! The higher *Brahma* the true *Akṣara Puruṣa* and the lower *Brahma* known as *Prāṇa* the first born – are indeed the syllable *Aum*. For *Aum* syllable is their symbol (*Pratīka*). The higher Brahman is incapable of being indicated by words and is devoid of distinguishing attributes and therefore it is beyond the reach of senses and incapable of being penetrated by the mind; but to those who meditate on *Aum* syllable as on the image of God *Viṣṇu* etc., regarding with devotion that it is Brahman, the *Para Brahma* reveals itself to him – according to the authority of the *Śastras* (scriptures). This is also the case with *Apara Brahma*. Therefore in a secondary manner, it is stated that *AUM* syllable is both the higher and the lower Brahman. Therefore one who knows in this way – obtains either the higher or the lower Brahman, either of them, by meditation on the syllable *Aum* which is the means for attaining *Ātman* – for syllable *Aum* is the nearest means to reach Brahman.

A.G. — *Para Brahma* reveals itself (*prasīdate*) to him means — on meditation of *Aum,* the mind becomes pure and in such a mind the Brahman Itself shines.

TEXT : V – 3

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसम्पद्यते। तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति।।३।।

Transliteration

sa yady-eka-mātram-abhidhyāyīta. sa tenaiva saṁveditas-tūrṇam-abhisampadyate; tam-ṛco manuṣya-lokam-upanayante. sa tatra tapasā brahmacaryeṇa sraddhayā saṁpanno mahimānam-anubhavati. (3)

Translation

If he meditates on one Mātrā (letter) (of *AUM*) consisting of three letters), he gets enlightened by it and he quickly comes back to this earth (after death). The verses of *Ṛgveda* bring him to the world of men. There he is united with glory by practising austerity, chastity and faith.

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Comments

Partial and complete meditation on AUṂ.

Hereinafter is described the special fruit of knowing different *Mātrās*. (S)

Ekamātraṁ : It may either mean one letter of the three letters of *AUM* or meditating on AUM, for the time measuring one *Mātrā* (which may approximate a second). (S)

Sambodhitaḥ : Well enlightened. (S)

Manuṣyaloka : possessed of all attributes and having the happiness of an emperor. (S)

Even after getting *Manuṣyaloka*, if he does not practise austerity etc., he does not enjoy glory. (S)

Śaṅkara Bhāṣya — Even though a person may not know the division of all the *Mātrās* (letters) of the composite syllable *AUM*, still by virtue of the meditation of *AUM*, he obtains a special state. As he has entirely relied on *AUM* even though he has the defect of only the partial knowledge if he meditates only on one *Mātrā* of *AUM*, he does not obtain any evil condition like one who has fallen both from *Karma* and knowledge. Even if he constantly meditates only on one *Mātrā*, even then by meditation on *AUM* knowing its one *Mātrā* alone he gets enlightened by that and he quickly reaches this earth (after death). Which place? This world of men. There are many kinds of *births possible on this earth; there the verses of Rgveda* lead that meditator to the world of men alone. Meditation on only one *Mātrā of AUM* is of the nature of *Ṛgveda*. By that, in his birth among men, being pre-eminent among the twice born and having practised austerity, chastity and faith, he enjoys. glory. He does not become a person without faith and behaving in on irresponsible manner. He does not go to any bad condition at any time like the one who has batter from yoga.

TEXT : V – 4

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम्। स सोमलोके विभूतिमनुभूय पुनरावर्तते।।४।।

Transliteration

atha yadi dvi-mātreṇa manasi saṁpadyate. So'ntarikṣaṁ yajurbhir-unnīyate soma-lokaṁ. sa somaloke vibhūtim-anubhūya punar-āvartate. (4)

Translation

But if he meditates on the second *Mātrā* only, then he is united with mind and is led to the intermediate space, the world of the moon, by the *Māntras* of *Yajurveda*. After enjoying glory in the world of the moon, he returns here again.

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Comments

Dwimātrā : second letter of *AUM* or the time measured upto two *Mātrās* (approximately two seconds). (S)

Somaloka : A body better than that of men i.e., body of the manes etc.

Śaṅkara Bhāṣya — But if on the other hand he meditates on *AUM* by its division of the second *Mātrā* he becomes united with mind, the *Mantras* of *Yajurveda* of the nature of dreams and pertaining to the moon. Thus he becomes immortal and is carried by the *Mantras* of *Yajurveda* representing the second *Mātrā* to the world of the moon, the support of the intermediate space which (also) the second *Mātrā* represents; the idea is that he is led by Yajus *Mantras*. The *Mantras* lead him to the world of the Moon. There, after enjoying glory in the world of the Moon, he returns back to the world of men.

TEXT : V – 5

यः पुनरेतं त्रिमात्रेणौमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये सम्पन्नः। यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते तदेतौ श्लोकौ भवतः।।५।।

Transliteration

yaḥ punar-etaṁ tri-mātreṇaum-ity-etenaivākṣareṇa paraṁ-abhidhyāyīta. sa tejasi sūrye saṁpannaḥ. yathā pādodars-tavcā vinirmucyate. evaṁ ha vai sa pāpmanā vinirmuktaḥ sa sāmabhir-unnīyate brahma-lokam. sa etasmaj-jīvaghanāt parāt-paraṁ puriśayaṁ puruṣam-ikṣate. tad-etau ślokau bhavataḥ. (5)

Translation

But if he meditates on the Supreme *Puruṣa* by this very syllable *AUM* of three *Mātrās*, he becomes united with the bright sun. Just as a serpent is freed from its skin similarly he is freed from his sin. He is carried by *Mantrās* of *Sāmaveda* to the *Brahmaloka*. From this which is dense with all lives, he sees the Supreme *Puruṣa* who is higher than the high and placed in the heart of all.

Comments

Etaṁ Paraṁ Puruṣam : who is the seer of intellect and of the nature of bliss. (S)

Trimātram : "*aum avati AUM*"– this is the way of meditating as *Trimātrā*. (S)

Paraṁ : Without any *Avidyā*, its *Kārya* or *Saṁskāras*. (S)

Pāpmanā Vinirmuktaḥ : freed both from *Pāpa* and *Puṇya*. (Ś)

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Brahmaloka : world of *Kārya Brahma.*

Jīvaghana : *Hiraṇyagarbha* who is the cause of all causes and effects in a dense form. (S)

Puriśaya : residing in all bodies (S)

Śaṅkara Bhāṣya — But he who meditates on the Supreme *Puruṣa* in the Sun with this *Pratīka* (symbol) i.e., by this syllable *AUM* of three *Mātrās* — becomes of the nature of three *Mātrās*, obtains the sun. Then even if he dies while so meditating he does not return from the solar world as those returning from the lunar world but is united with the Sun.

According to the context the syllable *Aum* is taken as an *Ālambaṇa* (help) and a *Pratīka* (symbol). In the *Abheda Śruti* the *Para* and *Apara Brahma* is stated as *Auṁkāra* where the accusative case of *Auṁkāra* is used many times. But if we take the instrumental case (*Auṁkareṇa*) then these many *Śruti* passages using the accusative case of *Auṁkāra* would be contradicted. Even though it is possible to justify the instrumental case as *Karaṇa* (means, instrument) still agreeable to the context we should construe *Trimātraṁ Paraṁ Puruṣaṁ* (read the accusative case viz., meditate on *AUM* of three *Mātrās* as the Supreme *Puruṣa*) on the principle that one person can be abandoned for he benefit of the whole family.

Just as a serpent is freed from its skin which is old and becomes fresh; as in this illustration, he is freed from sin, analogous to the skin, i.e., from impurity and taken by *Mantras* of *Sāmaveda* of the nature of three *Mātrās* to the high *Brahmaloka*, to the world of *Hiraṇyagarbha Brahma* called *Satyaloka*. He is the *Hiraṇyagarbha*, the self of all *Jīvas* travelling in the *Saṁsāra*. He is the inner self of all beings in a subtle form. In that lingātma all *Jīvas* are strung together. Therefore he is called *Jīvaghana* (dense form of all *Jīvas*). The knower of *Auṁkāra* with three *Mātrās* sees the Supreme *Puruṣa* who is higher than this *Jīvaghana Hiraṇyagarbha* i.e., on meditation he sees this Supreme *Puruṣa* who is lodged in all the bodies. Throwing light on what is stated above, there are the following two *Mantras*.

TEXT : V – 6

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः।
क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः।।६।।

Transliteration

tisro-mātrā mṛtyumatyaḥ prayuktā annyonya-saktā anavi-prayuktāḥ.
kriyāsu bāhyābhyantara-madhyamāsu samyak-prayuktāsu na kampate jñaḥ. (6)

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Translation

The three *Mātrās* of *AUM* if used separately lead to death but when they are joined together and in close contact with one another and employed in well performed actions — external, internal and intermediate — in that case, the knower does not tremble.

Comments

Mṛtyumatyaḥ : leading to death if seen without *Brahma dṛṣṭi*. (S)

Bāhya-abhyantara-madhyamasu : External-internal and intermediate, pertaining to waking, dream and deep sleep states or sacrificial rites (*Bāhya*), Breath control (internal) and mental recitation (intermediate). (S)

Śaṅkara Bhāṣya — The three *Mātrās* of *AUM* — *A, U* and *M* lead to death, that is they are not without the reach of death; but when they are used in the act of meditation of *Ātman* joined to each other. *Anaviprayuktāḥ* means being specially used in contemplation of one object (*viprayuktāḥ*) *Na Viprayuktāḥ Aviprayuktāḥ* and *An A — viprayuktaḥ = viprayuktaḥ* (two negatives making a positive). The idea is : in a special way, at one time of meditation, in three acts which are external, internal and intermediate, i.e., when practising *yoga* well, meditating on the three aspects of *Brahma* viz : *Vaiśvānara* or *Viśva, Hiraṇyagarbha* or *Taijasa* and *Īśvara* or *Prajñā*, representing the three conditions of waking, dream and deep sleep – Such *Yogi* using well (the three *Mātrās* of *AUM*) in meditation is the knower and does not tremble and he knows properly the proper division of *Aumkāra*. For such a person who knows this, there is no trembling. Because when *Puruṣas* representing the three states of waking, dreaming and deep sleep with their respective places are seen as one syllable *Aumkāra* with three *Mātrās*, such Knower becomes self of all and one with *AUM–KĀRA* — From where and in which place can such a person be shaken?

A.G. — *Jāgrat Puruṣa* is *Vaiśvānara* in cosmic way and *Viśva* in individual body are identical. Similarly identical are *Hiraṇyagarbha* and *Taijasa* in dreaming State and *Īśvara* and *Prajñā* in deep sleep. They represent the gross, subtle and causal states (of *Māṇḍukya Upaniṣad*).

TEXT : V – 7

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते। तमोङ्कारेणैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति।।७।।

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Transliteration

ṛgbhir-etaṁ, yajurbhir-antarikṣaṁ, samabhir-yat-tat-kavayo vedayante. tam-auṁkareṇaivāyatanenānveti vidvān yat-tac-chantam-ajaraṃ-amratam-abhayaṁ, paraṁ ceti. (7)

Translation

Wise seers attain this world by means of *Ṛk-mantras,* intermediate world by means of *Yajus-mantras* and by means of *Sāma-mantras* that world which is known to the learned (i.e. *Brahmaloka*). Through the syllable *AUM-kāra* as his support, he reaches that which is quiet, undecaying, fearless and the Supreme.

Comments

Antarikṣam : The world of the moon. (S)

Kavayaḥ : those who see the beyond i.e., The transcendental reality, knowers of Brahman. (S)

Yat Paraṁ : that which is stated by *Tat-tvam-Asi.* (S)

Abhayaṁ : because there is no second to fear from. (S)

Śaṅkara Bhāṣya — The second *Mantra* gives the summary of the entire topic. By *Ṛk-mantras* this world of men, by *Yajus-Mantras* the Intermediate world presided over by the Moon, with *Sama-Mantras* that *Brahmaloka*, the third – these are obtained by the wise, persons who are learned, not the ignorant. These threefold worlds pertain to lower Brahman – to them the knower reaches with the help of *AUM-kāra*. With the same *AUM-kāra* as the means to reach – the knower reaches the Higher *Brahma* which is indestructible, True, called *Puruṣa*, quiet, free i.e., devoid of all the characteristics of waking, dream or deep sleep stage, therefore undecaying i.e., without old age, immortal i.e., deathless, therefore fearless, being free from old age and other modifications; thus fearless, Supreme i.e. unsurpassable. The word *iti* at the end is used to indicate completion of the sentence.

Thus ends the fifth *Praśna* in the *Praśna Upaniṣad Bhāṣya* of Śrimat Paramahaṁsa — Parivrājkācārya-Pujyapāda Śrimat – Śaṅkarabhagavat the disciple of Śrimat Govinda Bhagavat.

The Fifth Praśna ends here.

।।इति पञ्चमः प्रश्नः।।५।।

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PRAŚNOPANIṢAD

Ṣaṣṭhah Praśnaḥ

THE SIXTH QUESTION

षष्ठः प्रश्नः

TEXT : VI – 1

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ। भगवन्हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत। षोडशकलं भारद्वाज पुरुष वेत्थ? तमहं कुमारबुवं नाहमिमं वेद यद्यहमिमंवेदिषं कथं ते नावक्ष्यमिति। समूलो वा एष परिशुष्यति योऽनृतमभिवदति। तस्मान्नार्हाम्यनृतं वक्तुं स तूष्णीं रथमारुह्य प्रवव्राज। तं त्वा पृच्छामि क्वासौ पुरुष इति।।१।।

Transliteration

atha hainaṁ sukeśā bhāradvājaḥ papraccha. bhagavan, hiraṇyanābhaḥ kausalyo rājaputro mam-upetyaitaṁ praśnam-apṛ cchata, ṣoḍaśa-kalaṁ, bhāradvāja puruṣaṁ vettha. tam-ahaṁ kumaram-abruvaṁ; nāham-idaṁ veda, yady-aham-imaṁ-avediṣaṁ kathaṁ te nāvakṣyamiti, samūlo vā eṣa pariśuṣyati yo'nṛtam-abhivadati, tasman-nārhāmy-antraṁ vaktum. sa tūṣṇīṁ ratham aruhya pravavrāja, taṁ tvā prcchāmi, kvāsau puruṣaḥ iti. (1)

Translation

Then Sukeśā, son of Bhāradvāja asked him: Venerable Sir! Hiraṇyanābha, prince of Kosala once came to me and asked the following question "O Son of Bhāradvāja! Do you know the Person with sixteen Parts? "I replied to the Prince" I do not know Him; if I had known Him, why should I not tell you? He who speaks what is not true is surely dried up right upto his very roots; therefore I should not speak untruth". Then he quietly mounted his chariot and went away. Now I ask you – where is that *Puruṣa?*

Comments

Sukeśā asks about Puruṣa with sixteen parts.

In the last *Praśna*, it was stated that *Para Brahma* can be attained through *Auṁkāra*. This *Praśna* is to describe the nature of that *Para Brahma*. (S)

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Ṣoḍaśakalaṁ: Sixteen Parts: Just as the moon has sixteen parts (*Kalās*) which make the moon appear increased or decreased (S)

Samūlaṁ : i.e., along with all his good deeds and learning. (S).

The Prince thought that *Sukeśa* was also as ignorant as himself; he became bashful and without talking further he went away. The story is intended to show that *Brahma Vidyā* is difficult to be known even by Princes and sages who have performed austerity and had faith etc.

Śaṅkara Bhāṣya — After that, Sukeśā, son of Bhāradvāja asked him! It has been stated that the entire world of effects and causes, including the *Vijñānātman*, is absorbed at the time of deep sleep in the Supreme *Akṣara*. According to the same reasoning, it becomes established that even in *Pralaya* (universal destruction) the universe enters into that same *Akṣara*, and arises also from that, for it looks inappropriate that an effect can get absorbed into what is not its cause. Further, it has been stated in *Praṣna* III-3, that *Prāṇa* is born of the *Ātman*. The conclusion reached by all the *Upaniṣads* is that the supreme beatitude is attained on the knowledge of that which is the cause of the unvierse. Next it has been stated (*Praṣna* IV-10) that he thereafter knows all and becomes all. Now it has to be stated then as to where that *Akṣara*, true *Puruṣa* is to be known. For this purpose, this *Praśna* (question) is asked. The anecdote given here is for the purpose of goading for greater efforts to obtain it, those who seek liberation by declaring the difficulty of obtaining that knowledge.

Venerable Sir! A Prince of Kosala, *Kṣatriya* by caste and named Hiraṇyanābha came to me and asked me the question as follows! O Bhāradvāja! Do you know that *Puruṣa* of sixteen *kalās* i.e., that *Puruṣa* in whom the sixteen parts-*Kalās* are superimposed like parts of the body – by ignorance? To that Prince who thus asked me, I replied that I did not know that about whom he asked. Even though I said so, he did not believe in my ignorance and therefore I told him the reason of my ignorance, "If I had somehow known that *Puruṣa* about whom you have asked, why should I not tell the same to you who are having pre-eminent qualities of a pupil and entreating me?" Finding that he was still not believing me, I told to convince him: "He who making to appear *Ātman* as not what He is, i.e., speaks untruth, is dried up from his very roots i.e., he perishes both in this world and in the next. As I know this, I dare not speak untruth like an ignorant man". Thus convinced, that prince got bashful and quietly riding his chariot went away in the same way as he came. From this it becomes clear that to a pupil who has duly approached and who is qualified the knowledge should be imparted by one who knows, and should not speak untruth under any circumstances. I am asking you about that *Puruṣa* as to where is He to be found? This question (torments me) like a dart in my heart.

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TEXT : VI – 2

तस्मै स होवाच। इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति।।२।।

Transliteration

tasmai sa hovāca, ihaivānta ḥśarīre, saumya, sa puruṣo yasminn-etāḥ ṣoḍaśa kalāḥ prabhavantīti. (2)

Translation

To him he replied – O good friend! that Person! from who these sixteen parts arise is verily in this body.

Comments

Antaḥśarīre : Within this body, in the lotus of the heart. (S)

Kalā : that which conceals the *Brahma* (Ka). (S)

Śaṅkara Bhāṣya — To him he replied. Here, within this body in the space of the lotus of the heart, O good friend!, this *Puruṣa* is to be known – not in other places; it is from Him that these sixteen *Kalās*, named hereafter, arise. This *Puruṣa* who is (really) without parts is seen as one having parts on account of ignorance, as these sixteen parts are its conditions (*Upādhis*). By removing the superimposition of the *Kalās* which are the *Upādhis* (conditions) through knowledge, that *Puruṣa* has to be seen as unconditioned (*Kevala*) – therefore it is said that *Kalās* arise from Him. As it is not possible, except by way of superimposition, to speak of as establishable the unconditioned, non-dual, pure reality, therefore, the origin, support and destruction of *Kalās* are superimposed upon It – they being subject of ignorance. It is always seen that these *Kalās* with their origin, support and destruction are non-different from *Caitanya* (consciousness). Therefore some ignorant people believe that consciousness is born and destroyed every moment in the form of pots etc., like the *ghī* (melting) in contact with fire. *Śūnyavādins* i.e., others say that when consciousness is held up (in sleep etc) there is void as it were. Some others (i.e. *Naiyāyikas*) hold that knowledge is a perishable property which rises and gets destroyed and belongs to the eternal knower (*Ātman*). The *Carvākas* (materialists) hold that *Caitanya* is a property of the matter.

Now the real position is this: *Ātman* himself is consciousness (*caitanya*) which neither decays nor is born and which shines with the superimposed conditions (*Upādhis*) of names and forms. *Śruti* passages state that Brahman is truth, (existence) knowledge and Infinity; Brahman is knowledge; Brahman is knowledge and Bliss; Brahman is compact (thick) knowledge etc. Even

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though the objects of knowledge change their forms, knowledge (*Caitanya*) which cognises them in their various forms does not change, as it is the knowledge that cognises the change in the objects. It is not possible to say that an object exists but it cannot be known. It is as good as saying that the form is cognised but there is no eye. (The very fact that one object is congnised in a particular way and another object in a different way proves that *Jñāna* (*Caitanya*) does not change, even though the objects of *Jñāna* change. Behind all *Upādhis* there is the unchanging *Caitanya* or *Jñāna* as the substratum or *Adhiṣṭhāna*).

Knowledge may exist when there is no object to be known but the object never exists without knowledge; as if knowledge does not exist with reference to a particular object to be known it does exist with regard to other knowable objects. But if there is no knowledge, there cannot be any knowable.

If it is contended that as in deep sleep there is no knowledge therefore knowledge does not exist where there is no knowable object.

We say no – The function of knowledge is similar to light (lamp) and it is to illumine the knowable. One cannot argue that there is no knowledge in deep sleep as there is no knowable object to be illumined in sleep. For merely because there are no objects to be illumined one cannot argue that there is no light (lamp).

Even the Vainasika cannot argue the absence of the eye from the mere fact that in darkness no form is seen. The Vainasika believes that there is absence of knowledge when there is absence of the knowable object.

Siddhāntin : The Vainasika must answer as to how he can argue out (i.e. deny) the absence of that Jñāna by which he says there is absence of the knowable. For, the absence of knowledge. (*Jñānābhāva*) itself becomes knowable (*Jñeya*) and that cannot be known without knowledge (*Jñāna*).

Objector : Suppose we believe that *Jñāna* is not different from Jñeya, in that case, there would be absence of *Jñāna* in the absence of *Jñeya*?

Siddhāntin : No, that is not so, as it is admitted that *abhāva* (non-existence) is also knowable (*Jñeya*). The Vainasikas also admit that *Abhāva* (non-existence) is permanent (*Nītyā*) and *Jñeya* (knowable). If *Jñāna* is not distinct from *jñeya* then according to them (Vaināsikas) *Jñāna* would also become *Nityā* (permanent). So the absence of (*jñeya*) knowable is also of the nature of *Jñāna* according to their hypothesis and therefore the word *Abhāva* spoken by them is just for the sake of speaking. In reality you cannot prove the *Anityatva* (non-permanence) or non-existence (*Abhāva*) of *Jñāna*. No harm is done by your merely saying verbally that *Jñāna* is non-existent for (in reality) *Jñāna* is *Nityā* (permanent).

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If the objector says that *Abhāva* (non-existence) is *Jñeya* (knowable) but is different from *Jñāna* then we say that in the absence of *Jñeya* there cannot be absence of *Jñāna*. If the objector were to argue that *Jñeya* is distinct from *Jñāna* but *Jñāna* is not distinct from *Jñeya*, we reply that this statement is merely a matter of (inconsistent) words, there being no extra argument (worth noticing). If you believe in the non-difference of *Jñāna* and *Jñeya* then to say that *Jñeya* is distinct from *Jñāna* but *Jñāna* is not distinct from *Jñeya* is mere words and is just like saying that *Vahni* (fire) is distinct from *Agni* (fire) but *Agni* is not distinct from *Vahni*. The conclusion therefore is that as *Jñāna* is distinct from *Jñeya*, we cannot postulate the absence of *Jñāna* (knowledge) in the absence of *Jñeya* (knowable).

Objector : When there is no *Jñeya* (knowable object) there is no *Jñāna* (knowledge) as it is not perceived.

Siddhāntin : No, that is not so; because they admit that there exists *Jñāna* in deep sleep. *Vaināśikas* admit the existence of *Jñāna* in deep sleep.

Objector : Supposing in that (deep sleep) we believe that knowledge (*Jñāna*) is knowable (*Jñeya*) by itself?

Siddhāntin : We say no. For the distinction of *Jñāna* and *Jñeya* does exist at that time; as the knowledge (*Jñāna*) which perceives the non-existence of all *Jñeya* (knowables) is distinct from the non-existence of *Jñeya* itself (*Jñeyatva*). The distinction of *Jñāna* and *Jñeya* in that case has inevitably to be accepted; and hundreds of *Vaināśikas* cannot upset this established conclusion like reviving a dead man and make *Jñāna* itself *Jñeya* (knowable).

Objector : if one knowledge has to be known by another and that by another – there will be no limit.

Siddhāntin : We say no; as all things are classified as *Jñāna* and *Jñeya* and all those who are not *Vaināśikas* have admitted only this twofold classification of *Jñāna* and *Jñeya* and no third *Jñāna* is postulated and therefore there is no *Anavasthā* (want of finality i.e., one *Jñāna* after another without limitation).

Objector : If *Jñaña* cannot know itself (becomes *Jñeya*), it loses its omniscience.

Siddhāntin :This defect attaches to the argument of *Vaināśikas*, themselves (who are *Kṣaṇika Vijñānavādins*) why should we try to refute it? The defect of *Anavasthā* (want of finality) would be there only if we believe the *Jñeyatva* (that knowledge is knowable) of *Jñāna*. If *Jñāna* cannot know itself then *Anavasthā* defect is inevitable.

Objector : This *Anavasthā* defect would be there in your case too.

Siddhāntin : No. According to us knowledge is one. In all places, time and men, knowledge is one and appears like many on account of the diverse

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conditions (*Upādhis*) of names and forms as the Sun etc., when reflected in water etc., is seen as many, therefore that defect does not come to us according to our view. Therefore it is here (in the *Śruti*) stated (about the rise of *Kalās* from the *Puruṣa*).

Objector : But according to this *Śruti*, the *Puruṣa* would be limited in the body like a berry fruit in a pit.

Siddhāntin : No, because *Puruṣa* is the cause of *Prāṇa* and other *kalās*. For, if *Puruṣa* is limited by the body it cannot be the cause of *kalās* like *Prāṇa* etc., as body itself is the effect of the *kalās*. Body is the *kārya* (effect) of *kalās* which themselves have their origin in *Puruṣa* like a berry fruit in a pit.

Objector : Supposing this is possible on the analogy of the seed and the tree? As the tree which has seed as its cause, produces fruits which contain seed, which is the cause of their cause. Similarly it may be supposed that the body may contain (limit) within itself the *Puruṣa* which is the cause of its cause.

Siddhāntin : No. Because, there is difference (between the two seeds) and there is divisibility. In the illustration, the seeds in the fruits of the tree are different from the seeds which produce the tree. In the case of *Dārṣtāntika* (where the analogy is to be applied), the same *Puruṣa* who is the cause of the body. is stated by the *Śruti* is contained within the body. Further, seeds, trees etc., are made up of parts and there the relation of the container and the contained is possible but the *Puruṣa* is without parts while the *kalās* and the body are made up of parts. From this also it follows that the body cannot contain even *Ākāśa*; how then can it contain *Puruṣa* who is the cause of *Ākāśa*? The analogy therefore is not proper.

Objector : Let us not talk of the analogy. But the *Śruti* itself says so.

Siddhāntin : No, texts of *Śruti* cannot make any (new) thing (or unmake it). The text does not change an existing thing into something else but only points out the present condition of things. Therefore the statement *Within the body* is to be understood similar to the statement that *Ākāśa* is within the egg.

Further, that statement that *Puruṣa* is within the body is intended for the purpose that *Puruṣa* may be realised; for we experience that *Puruṣa* is realised as if limited within the body by means of seeing, hearing, thinking, knowing etc. Therefore it is said that *Puruṣa* is within the body. Even the most ignorant will not say, even in his mind, that *Puruṣa* who is the cause of *Ākāśa* is really limited within the body like a berry fruit in a pit. Much less would the authoritative *Śruti* say so.

TEXT : VI – 3

स ईक्षांचक्रे। कस्मिन्नहमुत्क्रान्तो भविष्यामि कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामीति।।३।।

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Transliteration

sa īkṣāṁcakre. kasminn-aham-utkrānta-utkrānto bhaviṣyāmi, kasmin-vā-pratiṣṭhite pratiṣṭhāsyam-īti. (3)

Translation

He (the *Puruṣa*) thought "What is that by whose departure I shall depart and by whose staying I shall stay?

Comments

He thought and he created.

Śaṇkara Bhāṣya — It has been stated that the sixteen *kalās* have their origin in *Puruṣa*. This statement is for showing the special distinctness of the *Puruṣa*. There is another purpose viz. to show the order in which the *kalās* have originated, and therefore it is stated that the creation is preceded by intelligence — the *Puruṣa* of sixteen parts asked for by Bhāradvāja saw (in his mind) i.e., thought with respect to creation (*Sṛṣṭi*), the result and the order of creation etc. How? It is stated. On the going out of which agent shall I (*Puruṣa*) go out? And by whose staying in the body I shall stay there?

Objector : (according to *Sāṇkhya* theory) *Ātman* is not the doer (creator) and it is *Pradhāna* which creates; therefore for the purpose (benefit) of *Puruṣa* it is *Pradhāna* (*Prakṛti*) that transforms itself into forms of *Mahat* etc. In this way it is unreasonable to suppose that *Puruṣa* independently thought and created the universe. *Pradhāna* (*Prakṛti* of *Sāṇkhya*) in the state of equilibrium of the three qualities (*Guṇas*) *Sattva* etc., is the creator of the univirse, for which position there is authority. (According to the theory of *Naiyāyikas)* in the alternative there are atoms which act according to the wish of *Īśvara* (god) (which creates the universe). Further, *Ātman* is alone, and has no means (materials) to create from; and it would be inappropriate to attribute creatorship to *Ātman* which is for his own evil. No intelligent person would do anything for his evil as he acts intelligently. Therefore *Pradhāna* acts for the purpose (benefit) of *Puruṣa* in a settled order as if in an intelligent manner and unintelligent *Pradhāna* is described by way of courtesy as intelligent. For this purpose, the phrase "*It saw*" is used: Just as a servant who does everything for a king is called (by way of courtesy) a king – it is like that.

Siddhāntin : We say no; for it is possible for *Ātman* to be both creator as well as enjoyer; just as according to *Sāṇkhya, Ātman* who is mere intelligence and unchanging (not subject to transformation) can be the enjoyer, similarly according to the followers of *Veda,* the *Ātman* can be the creator of the universe and his creation would be preceded by thought – this is so as per the authority of the *Śruti.*

Objector : When *Ātman* transforms himself into any different substance (entity) then only there are the defects of impermanence, impurity or multip-

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licity; and not when there is a mere change (deviation) in his nature of intelligence. Therefore when *Puruṣa* is an enjoyer, this mere change in his nature of intelligence is not a fault (defect). But in you, the followers of Veda, when *Ātman* becomes the creator of the universe, there is transformation of *Ātman* into another entity (as creator) and therefore there attach the faults of impermanence etc.

Siddhāntin : No, that is not so. We admit two aspects of one and the same unconditioned *Ātman* – one being conditioned by name and form on account of *Avidyā* (ignorance) and the other being unconditioned in the absence of *Avidyā* – *Ātman* is assumed as conditioned by name and form on account of ignorance because it is so talked of by *Śāstra* for the purpose of bondage and liberation. In reality, it is one non-dual entity which is unconditioned and which cannot be comprehended by the intellect of logicians; it is fearless and bliss (itself). There is no question of its being creator or enjoyer or its having any action, agency or fruit, as everything is non-different from that *Ātman.*

But followers of *Sāṇkhya* first superimposed upon *Puruṣa* by ignorance creation, action, agency and fruit but because they have not their allegiance to *Vedas* they got shaken from their position and have postulated that *Ātman* is really the enjoyer; so also they have postulated *Pradhāna* (Prakṛti) as a real entity distinct from *Puruṣa* and are therefore dislodged from their ground by the reasonings of the logicians (of other schools). Similarly, other logicians are attacked by the followers of *Sāṇkhya.* Thus they put forward mutually conflicting theories and like wild beasts quarrelling over a piece of flesh, they point out mutually conflicting authorities and all are drawn away from the real truth. In order that those desirous of liberation may disregard their theories and have earnest desire for the true import of *Vedānta*, which is realisation of non-duality, we say here a little by way of pointing out defects in the reasonings of other logicians but not with the object of posing as a logician.

In this connection, it is stated that the knower of Veda leaves over to all disputing controvertialists all their causes of controversy, protects well his intelligence and sleeps quite happily.

Further, there is no difference in the nature of *Vikāra* (change, transformation) in the *Puruṣa* either as creator or enjoyer. What is that different kind of change which makes *Puruṣa* as enjoyer as apart from as creator — so that *Sāṇkhya* postulates *Puruṣa* as enjoyer and not as creator and *Pradhāna* as creator and not as enjoyer?

Objector : We have already stated that *Puruṣa* is pure intelligence, and while remaining so within himself he changes into an enjoyer and does not transform himself into another entity; on the contrary, *Pradhāna* changes itself into other entities by transformation; therefore it (*Pradhāna*) is many, impure and non-intelligent, but not *Puruṣa* who has the attribute of intelligence.

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Siddhāntin : We say there is no real distinction (between the two) and the distinction which you make is only verbal. If you urge that the *Puruṣa* before enjoyment was pure intelligence and he becomes enjoyer at the time of enjoyment and after that enjoyment is over, he again becomes pure intelligence, we say that similarly *Pradhāna* also changes itself into the forms of *Mahat* etc., and comes back from these forms and assumes its original nature — therefore there is nothing distinctive of *Pradhāna* from *Puruṣa* in this theory, and the distinction in the changes of *Puruṣa* and *Pradhāna* are only verbal.

Objector : But supposing we postulate that even during enjoyment, *Puruṣa* remains pure intelligence as before.

Siddhāntin : We say no, in that case there will in reality be no enjoyment for *Puruṣa*.

Objector : But we may say that the change in *Puruṣa* at the time of enjoyment is real and thus we can have *Puruṣa* as enjoyer.

Siddhāntin : We say no, for *Pradhāna* also has a change at the time of enjoyment and therefore *Pradhāna* also would be an enjoyer in that case. If you urge that change in the *Puruṣa* alone who is pure intelligence (whose special nature is intelligence) is called enjoyment then there is no reason why there should not be any enjoyment for fire which too has a special nature or attribute of heat (i.e. if the argument is that all with special attributes can be enjoyers, why not fire which too has a special attribute of heat?)

Objector : Supposing we believe that both *Puruṣa* and Pradhāna are enjoyers?

Siddhāntin : We say no; in that case you have to give up the position that *Pradhāna* acts for another (*Puruṣa*). Between the two enjoyers, we cannot postulate that one is principal and the other is subordinate; just as you cannot say that between the two lights, one illumines the other.

If you urge that there is reflection of intelligence of the *Puruṣa* in the mind which is *Sattvic* in nature and which (mind) has the attribute of enjoyment and this is (by courtesy) called the enjoyment of the *Puruṣa,* we say no; for this position does not bring any distinction in *Puruṣa* and the theory that he is an enjoyer is meaningless.

If *Puruṣa* is always without attributes and therefore there is no evil for him in the nature of enjoyment then for removal of which evil the *Śāstra* is made – which *Śāstra* is a means for liberation? If you urge that *Śāstra* is made to remove the evil which is superimposed by *Avidyā* – then your postulation that *Puruṣa* is only the enjoyer alone and not doer and *Pradhāna* is doer alone and not enjoyer and *Pradhāna* is a real entity distinct from *Puruṣa* — has no support of *Āgamas*, is without meaning and unnecessary; and it does not deserve any attention by those who seek liberation.

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If you urge that because there is only one entity (*Ātman*), therefore the making of *Śāstra* becomes useless; we say no, for at that time even the *Śāstras* do not remain. The doubt as to whether the making of *Śāstra* has any meaning or otherwise can arise only if there are any composers of *Śāstra* or those who covet the rewards mentioned in the *Sāstra*. When there is only one *Ātman*, the composers of *Sāstra* etc., are not different from him (*Ātman*) and in their absence, this doubt itself becomes improper. The moment you accept that *Ātman* is one, you also admit the use of *Śruti*. On your accepting that, the *Sāstra* itself states that the doubt (you have raised) is inappropriate. "When everything has become *Ātman* to him then who would see whom and by whom seen" etc,. In the *Vājasneyaka (Bṛhadāraṇyaka)* is also stated the appropriateness of composing the *Sāstra* in detail while discussing the subject of *Avidyā* as distinct from the nature of ultimate reality in passages like *Where there is as if any duality,* etc.

Here (In the *Muṇḍaka Upaniṣad* of this *Atharvaveda* to which *Praśna upanisad* also belongs), in the beginning of the *Sāstra* itself the two *Viayās (Parā* and *Aparā*) are distinctly stated. Therefore this kingdom (position) of oneness of *Ātman* which is well guarded by the royal hand of the authority of *Vedānta* canot be entered into (attacked) by the army of arguments of logicians.

By this, it must be understood that the defect of want of materials in creation, mentioned in connection with *Brahman* has been refuted as *Brahman* is taken as possesed of multiplicity of powers and means due to the *Upādhis* (conditions) of names and forms as created by *Avidyā*. This also disposes of the other fault pointed out by others that *Ātman* acts for his own evil etc.

Further, you have given an illustration that when the servant doing everything for a king is called by courtesy a king and doer — that is not appropriate. For, this construction would affect the primary (main) meaning of the authoritative *Śruti* which says *He saw* the secondary (*Gauṇī*) meaning is to be taken only where the primary meaning is not possible. But here the activity of *Pradhāna* which is non-intelligent sounds unreasonable as it has to take note of the liberated and bound *Puruṣas*, as also of the doer, act, place, time causes, and for the purpose of bondage and liberation etc., — a well defined activity towards *Puruṣa*. But it sounds quite reasonable on the view that the Omniscient *Īśvara* is the creator.

TEXT : VI – 4

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियम्। मनोऽन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च।।४।।

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Transliteration

ssa prāṇam asṛjata, prānācchraddhāṁ khaṁ vāyur-jyoṭirāpaḥ pṛthivīndriyaṁ, mano'nnam,annādvīryaṁ, tapo mantrāḥ karma lokāḥ, lokeṣu ca nāma ca. (4)

Translation

He created *Prāna*; from *Prāna* faith, space, air (*Vāyu*), fire, water, mind and food; from food vigour, austerity, *Mantras, Karma,* and the worlds and in the worlds names also.

Comments

Order of creation.

Prāṇa : *Hiraṇyagarbha,* subtle form of beings, the cause of all and the first born from Brahman.

Indriyam : The ten senses. (S)

Manah : *Antaḥkaraṇanam.* (S)

Śaṅkara Bhāṣya — Īśvara i.e., *Puruṣa* alone has created *Prāna* as possessed of all authority. How? Contemplating in the said way, he created *Prāṇa* called *Hiraṇyagarbha,* the support of the instruments (*Karaṇa*) of all creatures and the internal *Ātman (Antaryāmin)* of all. From this *Prāṇa,* he created Faith which inspires all living beings to perform good deeds (*karma*). Then (he created) the great elements (*Mahā-bhūtas*) which are the materials and means for enjoying the fruits of *Karma. Kha (Ākāśa)* has the attribute of sound; *Vāyu* (air) having two attributes, one of touch and the other of its cause (*Ākāśa*). Similarly fire having three attributes, one of its own and the other two previous ones. Similarly water with four attributes, one taste specially its own and the other three previously entered into it. So also, earth with five attributes, one, its own of smell and the other four previously entered into it. Similarly, senses, ten in number, of two kinds, of intellect and action formed by the *bhūtas*. Then the mind which is the lord of these (senses), which is within (the body) and having the characteristics of doubt and determination. Thus having created the effects and causes for the living beings, (he created) food like rice, barley etc., for their sustenance. Then from food when eaten (came) vigour, strength, which is helpful in performing all activities. For living beings, when their good acts get mixed with evil acts (he created), austerity to purify them. When their external and internal senses are purified by austerity (he created), *Mantras* of *Ṛk, Yajus, Sāman* and *Atharvana Vedas* as help for performing (religious) acts. That act is of the nature of *Agnihotra* sacrifice etc. Then the worlds which are the fruits of those (religious) acts. In them (those worlds) the names of the living creatures like Devadatta, Yajñadatta etc. Thus these various *Kalās* are created having regard to the fault of the seed of ignorance of living beings, like the seeing of the double

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moon, mosquito, fly, etc.; seen by the pressing of the eye by a finger or created in dream – and all these objects, giving up their classification in names and forms, again get absorbed in that very *Puruṣa.*

A.G. — Taimiraka : this word is intended for the seeing of visions by the pressure on the eye by a finger.

TEXT : VI – 5

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते। एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते। स एषोऽकलोऽमृतो भवति तदेष श्लोकः।।५।।

Transliteration

sa yathemā nadyaḥ syandamānāḥ samudrāyaṇāḥ samudraṁ prāpyāstaṁ gacchanti bhidyete tāsāṁ nāmarūpesamudra ityevaṁ procyate evam-evāsya paridrastiṭur-imāḥ ṣoḍaśa kalāḥ puruṣaṁ puruṣāyanāḥ prāpyāstaṁ gacchanti, bhidyete tāsāṁ nāmarūpe puruṣa ity-evaṁ procyate, sa eṣo'kalo' mrto bhavati, tad-eṣ ślokaḥ: (6)

Translation

Just as these flowing rivers, bound towards the sea, disappear in the sea having reached it and their names and forms are destroyed and everything is the sea (only) similarly, these sixteen *Kalās* (parts) of the seer whose goal is *Puruṣa*, having reached *Puruṣa*, disappear in *Puruṣa*; their names and forms are destroyed and all is called *Puruṣa* alone. He becomes free from parts (*Kalās*) and immortal. On this,there is this verse.

Comments

Sixteen Parts merge in this Puruṣa

In order to show that *Puruṣa* is not only the *Nimitta* (efficient cause) but also the *Upādāna* (material cause) the illustration is given stating that the sixteen *kalās* are absorbed in (their cause) the *Puruṣa*. (S)

Samudrāyaṇah : Sea, which is their goal. (S)
Bhidyete : get destroyed. (S)
Paridrāṣṭuḥ : *Sākṣin* of all in every way. (S)

Śaṅkara Bhāṣya – How is that illustration? Just as in this world these flowing rivers, having the sea as their goal i.e., *Ātmabhāva* (their self) reach the sea and their names and forms disappear i.e., when they so get merged (in the sea) their names and forms like *Gaṇgā, Jamunā* etc., disappear. When that distinction is gone, that thing — all water – is called only the sea – similarly,

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is this illustration, of this *Puruṣa* described above, the seer, and who is the self (of these *Kalās*) i.e. of the sixteen *kálas* like *Prāṇa* etc., — He is like the sun who is called the giver of light, though in fact light itself – these *Kalās* have *Puruṣa* as their goal in the nature of their self; they reach the *Puruṣa* – their self – and get absorbed. Their names and forms i.e., names as *Prāṇa* etc., and their distinct forms are destroyed. When their names and forms are destroyed, the undestroyed entity is called *Puruṣa* by the knowers of *Brahma*. One who knows this and is shown by the teacher as to how these *Kalās* are absorbed becomes immortal, as these *Kalās* like *Prāṇa* etc., having their origin in ignorance, desire and action, are absorbed by knowledge, he becomes devoid of *Kalās*. Death is caused by the *Kalās* due to ignorance. When such death is gone (he becomes immortal). In this connection is the following verse.

TEXT : VI – 6

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति।।६।।

Transliteration

arā iva ratha-nābhau kalā yasmin pratiṣṭhitāḥ tam vedyaṁ puruṣaṁ veda yathā mā vo mṛtyuḥ parivyathā iti. (6)

Translation

Know this knowable*Puruṣa* in whom these *Kalās* are centred like spokes in the centre (nave) of the chariot wheel, — so that death may not injure you.

Comments

Death does not disturb one knowing this Puruṣa.

Veda : Know from me and declare to your great pupils the *Brahma Vidyā Sampradāya.* (S)

Śaṇkara Bhāṣya – Just as the spokes of the chariot wheel centred in the nave are dependent on it, similarly, these *Kalās* like *Prāṇa* etc., are centred in the *Puruṣa* in their creation, support and absorption. This Puruṣa is called *Puruṣa* as he is *Pūrṇa* (complete — in itself) or because he stays in the heart (*Puri*). O Disciples! Let not death injure you. If the *Puruṣa* is not known, you might become miserable and subject to grief caused by death. The meaning is that such a thing should not happen to you.

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TEXT : VI – 7

तान् होवाचैतावदेवाहमेतत्परं ब्रह्म वेद। नातः परमस्तीति।।७।।

Transliteration

tān hovāca, etāvad- evāham- etat- paraṁ brahma veda, nātaḥ param-astīti. (7)

Translation

He said to them: "This much alone I know about the Supreme Brahman. There is nothing higher than this.

Conclusion.

There is nothing higher than this *Brahma-Jñāna* either with me or somebody else. (S).

Śaṇkara Bhāṣya – Having instructed them in this way, Pippalāda said to these disciples. This much alone I know about the Supreme Brahman which is knowable. There is nothing to be known which is higher than this. This he said to remove the doubt in the minds of disciples that there is something more, still unknown, to be known and in order to create in their minds the idea that their purpose was fulfilled.

TEXT : VI – 8

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति। नमः परमऋषिभ्यो नमः परमऋषिभ्यः।।८।।

Transliteration

te tam-arcayantas-tvam hi naḥ pitā yo 'smākam avidyāyāḥ param tārayasīti; namaḥ parama- ṛṣibhyo namaḥ parama-ṛṣibhyaḥ. parama-ṛṣibhyo namaḥ parama-ṛṣibhyo namaḥ parama-ṛṣibhyaḥ. (8)

Translation

They then worshipping him said "You are indeed our father; you have taken us across the other shore of (the sea of) ignorance. Adoration to Supreme *Ṛṣis:* Adoration to Supreme *Ṛṣis!*

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Comments

Adoration of teachers :–

Avidyā : Which has the two powers of concealing (*Āvaraṇa*) and projecting (*Vikṣepa*) and which is the cause of all misery (*Anartha*). (S),

Paraṁ Pāraṁ : Devoid of *Avidyā – Ātman* who is bliss- like the other shore of the ocean. (S)

Parama Ṛṣibhyaḥ : Those supreme sages who have declared the *Brahma – Vidyā* which is *atindriya* (not known by senses). (S)

Śaṅkara Bhāṣya – Thereafter, those disciples, instructed in this way, having their purpose accomplished, and finding that there was no way to compensate **(the teacher) for this knowledge, what did they do? They worshipped him** by throwing flowers at his feet, by bowing their head and what did they say? You are the creator (father of our *Brahma*- body by giving us this knowledge – this body which is eternal, without decay, deathless, fearless. You alone have taken us across by means of the boat of knowledge from one shore of the great ocean of ignorance which consists of perverse knowledge and which is infested with sharks like birth, old age, death, disease, misery etc., to the other shore by the absence of rebirth, called Liberation *Mokṣa*. Therefore it is proper that you are more our father than the other (our physical father) the other father only creates our physical body, still he is considered most venerable in the world — what to talk about one (like you) who gives complete immunity from fear — this is the meaning. Adoration to supreme sages who have declared and passed on (from teacher to pupil) the knowledge of Brahman. Adoration to supreme sages. The repetition is meant to show **veneration. Bhadra, Karaṇebhih, Innovation for pace om Sāntiḥ, Sāntiḥ, Sāntiḥ.**

Here ends the sixth Prasńa

।।इति षष्ठः प्रश्नः।।६।।

।।इत्यथर्ववेदीयप्रश्नोपनिषत्समाप्ता।।४।।

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COMPARATIVE SURVEY OF PRAŚNA UPANIṢAD

1-1. Saṅkara starts by stating that Praśna is a sort of commentary on Muṇḍaka and at various places he has pointed this out, how Praśna elaborates several passages of Muṇḍaka. Regarding the annecdote about the conversation between Pippalāda and six vedic scholars he says that the same is for the eulogy of knowledge. In the first mantra, the word Brahma is used three times. The first word Brahma is used for Apara Brahma, the second for the practice of religious austerities for Apara Brahma and the third for Para Brahma. According to Śaṅkara, Para Brahma is Nirguṇa, Nirviśeṣa and Nirvikalpa while Apara Brahma is Saguṇa, associated with Māyā and the cause of phenomenal world and called Iśwara. Śaṅkarānanda of the Śaṅkara school interprets the first two words Brahma for veda and the last for Para Brahma, which is without any limitation of space-time and object. Ānandagiri of the Śaṅkara school points out various passages of Muṇḍaka like Muṇḍaka 1-1-1; 2-1-1, 2-2-4; and 2-1-3 which are elaborated in Praśna. He adds that Apara Brahma is Anitya and therefore the real Puruṣārtha is to realise Para Brahma. The six scholars approched sage Pippalāda with a bundle of *Samidh* sticks; firstly they should not go empty-handed; secondly it shows their humility; thirdly, the present to the Guru need not be very precious.

Raṅgarāmānuja (R.R.) of the Rāmānuja school, interprets the first word Brahma as Veda, second as either Veda or Tapas (quoting that Brahma also means Tapas) and the third word Brahma as Highest Brahma which is great both by nature and qualities. Rāmānuja states that Brahman has infinite beneficial qualities, is devoid of any defects (Heya Guṇas) and He is personal God Nārāyaṇa (called Viṣṇu or Vāsudeva) and not Nirguṇa or an abstraction as stated by Śaṅkara.

1-2. Pippalāda asks the vedic scholars to stay with him, for a period of one year practising austerities, chastity and faith and then ask questions and adds that thereafter he would answer if he knows the replies. Śaṅkara adds that this one year's discipline is for the service of the teacher and Pippalāda's reply shows only his humility, not that he did not know the reply.

R. R. and S. both interpret Tapas as Śarīra Śoṣaṇ (making the body lean with austerities) and Brahmacarya as of eight kinds.– remembrance, mention, sport, sight, bad speech, desire, determination and co-habitation, S. interprets Ṛṣi as one who can visualise things which are beyond senses. R. R. says Pippalāda suggests "if you do not like this discipline, you can go". Further, service to the Guru should be done even without testing the knowledge of Guru and Guru should not be keen on collecting students.

1-3. The first question asked is "How are creatures born? A. G. says, "the six vedic scholars started with a desire to know Para Brahma (as stated in 1.1) which is Nirguṇa; and therefore the question as to how the creatures are

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born is irrelevant. Therefore this question should be construed as implying that all this phenomenal world which is hereafter described is Anitya, ephemeral, and one deserving to know Para Brahma should therefore cultivate Vairāgya – want of attachment." Śaṇkara states on 4-1. that the first three sections of this Upaniṣad describes the Aparā Vidyā and the last three sections the Parā vidyā as stated in the Muṇḍaka. S. adds that the meaning of the phrase, "How are born" means who is the upādāna (material) and nimitta (instrumental) cause of this universe.

1-4. Pippalāda's reply is – "Prajāpati created Rayi and Prāṇa", Śaṇkara inteprets Prajāpati as follows:–

Some eminent sage performs in his previous birth a severe and strict upāsanā that "I am Prajāpati, the Self of all". In the next birth he becomes Prajāpati or Hiraṇyagarbha, practises penance i.e. contemplation, is reminded of the impressions of Vedic knowledge and starts creating. Prajāpati thus would mean cosmic mind, as creation starts from Tapas – contemplation. According to Śaṇkara, Saṁsāra is due to Avidyā and that Avidyā is Anādi (beginningless) but Sānta (destroyed by knowledge). In order to show therefore that creation is Anādi he links it with the previous birth's knowledge of Prajāpati; for according to Veda – Dhātā or Prajāpati created, taking into consideration the past Karma; further creation cannot come out of nothing and therefore Prajāpati himself is the upādāna and Nimitta Kāranna.

According to R., Prajāpati means Brahma himself and adds that Vyāsa himself has identified Prajāpati with Brahma. Rāmānuja does not postulate Nirguṇa and Saguṇa Brahmans – there is only one Brahma with all beneficent attributes.

Words Rayi and Prāṇa are interpreted in the text as Āditya and Candramas whose natural meaning is the sun and the moon. Śaṇkara takes it in this sense only. R.R. takes Aditya as Prāṇa or breath. Of course, the text of the Upaniṣad tells us later (3-8) that the sun is the external Prāṇa. R.R. takes Rayi as the moon.

Madhva on the first section of this Upaniṣad quotes extensively from Prajāpati Saṁhitā which says that Viṣṇu is Prajāpati as he protects the creatures. He created Vāyu called Sūrya and Candra called Saraswatī. This unborn Vishṇu entered them himself and created all creation.

Prajāpati according to Madhva means Prameśvara and He is only the Nimitta Kāraṇa and not the Upādāna (material) Kāraṇa.

R. R. says Mūrta means the earth, water and fire and Amūrta means air and space. All elements are Rayi, food, intended for enjoyment, Therefore Mūrta means the body formed by fire elements and intended for enjoyment. He says that Āditya is called Prāṇa because this Jīva, Soul, illumines east, south, north, west and etc. i.e. all organs in these directions through its rays

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called Dharma-bhūtajñāna-functional consciousness. According to Rāmānuja Brahma and Jīva are both knowers and have knowledge. Their knowledge is their attribute and called Dharma bhūtajñāna. Knower (jñātṛtva) does not change but this Dharma-bhūtajñāna changes; thus his theory is that Brahma and Jīva are Pariṇāmi-nitya.

Jayatīrtha says that Rayi is the Upādāna Kāraṇa and Prāṇa is the nimitta kāraṇa of creation. Wherever there is mention of a deity, his consort goddess should also be included.

In 1-8 Hariṇam is taken by Śaṇkara as full of rays while R.R. takes it as Hari and adds that Jīva rises from the state of deep sleep or at the time of creation.

In 1-9 according to Śaṇkara, Prajāpati becomes the time i.e. Year (not Para Brahma) as Para Brahma is beyond space and time, R.R. says Prajāpati i.e. Paramātman is of the nature of undivided time and now his division into two halves of the year is stated either for comprehension or for Upāsanā. Ayana (time of six months) and pāth are here denoted by the same word.

"Kṛta" is taken in the sense of rites which are anitya as opposed to Brahma which is Akṛta i.e. Nitya.

In 1-11 both Śaṇkarānanda and R.R. interpret Pañcapāda as five kinds of year viz. Vatsara, Saṁvatsara, Parivatsara, Idavatsara and Anuvatsara. Śaṇkara says Puriṣiṇam means full of water. R.R. says it means the covering of the sphere of Brahmānanda.

In 1-13 Jayatīrtha says that Prāṇa the day remains in the male and the female rules over the night – therefore if the male has co-habitation during day with his wife, it becomes futile. His conclusion is that Rayi Prāṇa and Prameśvara all the three combine to create the Sṛṣṭi.

The Upaniṣad text says that the first projection from Prajāpati is Rayi(fem) and Prāṇa (mas) which may be called matter and life, moon and sun, food and water, female and male. Next projection is time (year), depending on the movement of the sun and the moon and its division into two Ayanas. The third projection is into month with its two halves; the fourth projection is Ahorātra with night and day; the fifth projection is food as semen and seed. This way, biologically, the creatures are created. But Prajāpati is present in all these stages – he is immanent throughout.

In 1-14 Brahmaloka is explained by Śaṇkara as the world of the moon and in 1-15 Virājo Brahmaloka as pure Brahmaloka which is not impure like Candraloka (which is liable to increase and decrease). Words Jihma (crookedness) Anṛta (untruth) and Māyā (illusion) show that Māyāvāda is thinly indicated here and which was fully developed later by Śaṇkara. For Kevala Karmamārgīs there is Candraloka and for those who combine Karma with knowledge there is pure Brahmaloka according to Śaṇkara.

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In 1-11 R.R. says Prajāpati-Vrata means taking food according to Vrata or vow.

Apart from Sampradāyika differences and some minor changes in the meaning of certain words – the general sense of this section of the Upaniṣad is common for all Ācūryas.

In Praśna two, we have an annecdote to establish the superiority of Prāṇa to all senses and elements. There are three sub-questions asked here. By the first reply, it is established that Prāṇa is the supporter of the body. By the second and third replies it is proved that Prāṇa in the form of Agni etc. illumines the body and is superior to senses and elements. Śaṇkara says that the whole of this section is to prove that Prāṇa is Prajāpati and eater in this body. R. R. also says that the chief Prāṇa is intended to be described as supporter and illuminator of and superior to all mentioned in 2-2. In 2-3 he adds that Prāṇa is the nimitta in the act of all senses and elements. In 2-4 he says there are 108 vital parts in the body from which Prāṇa acted as if he was moving away. In 2-5 he says Ṙayi means the moon. The word Bāṇa in 2-3 means body according to Śaṇkara and he gives various derivations of that word. The word Vrātya in 2-11 according to Śaṇkara means one who does not require any Saṁskāra being pure by nature. R.R. says Prāṇa is both Vrātya (devoid of any Saṁskāra i.e. inferior) and Ṛṣi also.

Praśna 2-5 to 13 is a beautiful hymn in praise of Prāṇa. This is an Atharvaṇa upaniṣad and this hymn appears to be a summary of Atharvaveda 11-4 (10 to 26). Translation of the Atharvaveda hymn is given separately in this book.

The gist of Atharvaveda Sūkta is that everything depends on Prāṇa who is the chief. Prāṇa exists in the entire universe and the same Prāṇa is in the body and acts through its fivefold modifications like Prāṇa, Apāna etc. In other words, the internal and external Prāṇa are identical. It gives longevity; Prāṇa also acts in the embryo as well as outside it. Through the father's Prāṇa, heredictary qualities come in the son (A.V. mantra 20). It is a swan abiding in the heart. It moves in the eight cakras of the body as well as in the head and the heart (A.V. mantra 22).

This is perhaps a reference to Kuṇdalini moving in various cakras in the body and to Sahasrāra cakra in the Brahmarandhra. Senses get exhausted but Prāṇa is ever active. In A.V. mantra 7 the modifications of Prāṇa as Āyat, Parāyat and Tiṣṭhat and Āsina refer to Pūraka, Recaka, and the two kinds of Kumbhaka external and internal. This indicates a very clear reference the Yogic Prāṇāyāma method in the A.V. The entire hymn in A.V. and Praśna Upaniṣad (2-5 to 13) states that Prāṇa is the universal substractum.

In Praśna 2-5 Prāṇa is identified with Agni and Ānandagiri points out that

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this is clearly comparable to what Gītā says "I am the Vaiśvānara fire in the body".

Jayatīrtha reads "Prakaśya" in 2-3 and says that senses etc. are unnecessarily deluded, for I, the Prāṇa, illumine everything."

Prāṇa means breath, then it meant life-breath, and thereafter it is identified with life principle both in man and the universe. In Chāndogya 1-11-5 Uṣasti Cākrāyaṇa says that Prāṇa is the ultimate substratum of everything. Raikva in Chāndogya 4-3-3 calls Prāṇa as Saṁvarga and compares it with Vāyu in the macrocosm. In Chāndogya 7-15-1 Sanatkumāra tells Nārada that everything is centred in Prāṇa. Sage Kauśitaki says (in Kauśitaki 11-17) that Prāṇa is Āyuḥ, Prajñā and issuing out of Ātmā like sparks from fire.

The superiority of Prāṇa is described at three places 1) in Chāndogya 5-1-6 to 15(2) in Kauśitaki 2-14 and (3) in Praśna 2. In Praśna the superiority is mentioned not only with regard to senses but also with regard to Māhā-bhūtas or elements. The body is called Bāṇa which is interpreted by Maxmüller as a harp. Prāṇa is compared to the queen-bee and the senses etc to the ordinary bees. Prāṇa is worshipped as being everything, all deities and even Asat.

Brahma Sūtra 2-4-1 to 4 state that like Lokas, Prāṇas are also created from Brahman and this creation (Utpatti) of Prāṇa is not Gauṇī (secondary). In B.S 2-4-7 Prāṇas are called Anu (Subtle acc. to Śaṅkara). In B.S. 2-4-8, Prāṇa is called Śreṣtha B.S. 2-4-9 distinguishes Prāṇa from Vāyu or air. B.S. 1-1-23 states that in certain passages the word Prāṇa is used for Brahman and as pointed out in B.S. 1-1-22 in connection with Ākāśa, this interpretation of Prāṇa as Brahma in these passages should be arrived at from the distinguishing marks contained in these passages which are applicable to Brahma only.

Praśna 2 describes Prāṇa as universal substratum and in Praśna 3-11, the Upāsanā of Prāṇa is recommended.

In the Brāhmaṇa and Āraṇyaka literature, a number of Upāsanās are mentioned. In the Upaniṣads also we find many upāsanās and references to Vidyās. Kena 4-6 says that Brahman should be meditated upon as Tad-vanam. Kaṭha mentions Naçiketa Vidyā in 1-14 to 18 and Aum-kāra upāsanā in 2-15 to 17. Praśna mentions Prāṇopāsanā in 2-5 to 13 and Aum Upāsanā in 5-2 to 7. Māṇḍukya is all Aum upāsanā. Taittirīya I describes the Upāsanās of Vyāhṛti, Hiraṇyagarbha and Aum, and in Brahmavallī is given the Brahma vidyā. Chāndogya in I-2 to 4 gives upāsanā of Aum, in I-6 to 13 of Udgītha; in II of various sāmans, in III of Amrita, Brahma, Śāṇḍilya vidyā, and Virāt, in IV samvargavidyā, in V 4-8 Agnividyā and in VIII Brahma upāsanā in the heart. Brihadāraṇyaka also gives many upāsanās like that of Brahma, Pañcāgnividyā etc.

The word upāsanā has been defined as having a continuous current of similar ideas (Śaṅkara on B.S. 4-1-7). It is meditation as prescribed by scrip-

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tures. It should not be mixed up with dissimilar ideas. One approaches his object of worship as instructed by scriptures to constantly think about and serve it. One should dwell on it for a long time. Meditation should be continuous and unbroken. It is a mental condition where repetition is implied. Vidyā the Upāsanā are often used as synonyms. Śaṇkara on B.S. 4-1-4 says that in meditation, the characteristics of being a doer etc. remain and the Saṁsāra Dharmas are not removed – the upāsaka attains only equality with the symbol (Pratīka) and not complete identity. Rāmānuja defines Bhakti as meditation with love (Snehapūrvam Anudhyānam) and insists that in Mukti, the Jīva does not lose his individuality. Madhva defines Bhakti as Love for God taking Him as supreme and insists on Bheda in Mukti (he believes in Bheda-pañcaka).

Śaṇkara says that in Upāsanā, the upāsya (deity) and the upāsaka (worshipper) are believed as different and there is no identity. The worshipper insists on preserving his individuality. On B.S. 1-2-14 Śaṇkara says that Brahma, even though Nirguṇa, is prescribed in various texts for meditation as Saguṇa having name form and attributes. Brahma is omnipresent and it is not proper to limit it in any way or place but this is done only for help in meditation just as we meditate on God Viṣṇu in the (Pratīka or symbol of) Śāligrām stone. In Maṇḍukya 12, he says that for ordinary sanyāsins of good life and engaged in Sādhanā, meditation on Aum becomes a help to mind for attaining Brahma. Aum is a pratīka for both the lower and higher Brahma. On Praśna 5-2 Śaṇkara says that the Higher Brahma is attributeless, is beyond senses and incapable of being grasped by mere mind. But the authority of the scripture says that to those who meditate on Aum with Bhakti as upon an idol of Viṣṇu etc, regarding it as Pratīka of Brahman – the Brahman reveals itself. Aum is the nearest prop to Brahman. In this meditation the mind and senses should be removed from external objects; mind should be composed; there should be intense devotion on Brahman as symbolised by Aum; on that the idea of Ātman should be ceaselessly superimposed in an unbroken manner unmixed with dissimilar ideas; the mind should be one-pointed like the flame of a lamp in a windless place (Śaṇkara on Praśna 5-1). Meditation on Brahman with a mental symbol brings about knowledge and prosperity (Śaṇkara on Taittirīya 2-5). But the reward of upāsanā and Karma is saṁsāra only (Śaṇkara on Bṛihadāraṇyaka 1-4-1). According to Śaṇkara Niṣkāma (without desires) upāsanā purifies the mind and gives concentration, and this leads to knowledge and ultimately to liberation. In Mokṣa there is no individuality left and there is complete merger with the supreme Reality.

The first section of the Upaniṣad was with regard to creation, explained biologically. In the second, the superiority of Prāṇa is established. But Prāṇa, says Śaṇkara, cannot be the supreme reality as it is composed of parts and modifications like Apāna etc; therefore the third section asks the origin of this Prāṇa. In reply Pippalāda says that this is a very difficult question, implying, as Gītā says, that it is a marvel, Āścarya. Śaṇkara has developed this notion into Anirvacanīyatā. Then Pippalāda says that Prāṇa is born of Ātman

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and is like a shadow. If Prāṇa is a shadow, it means it is not a substance – and on this Śaṅkara says that as Prāṇa is compared to shadow, it is false, and is superimposed on the True tatva Ātman by Avidyā. Prāṇa comes into the body through the act of mind (by acts done through mental determination); this is how the word "Manokritena" is understood by Śaṅkara.

R.R. says that just as a shadow accompanies a man, similarly Prāṇa accompanies Ātman, The similarity is limited only to companionship and not to being without being a substance. He interprets Manokritena as "Manah-akrtena" – kṛita meaning effort – i.e. without any effort Prāṇa accompanies Ātma and no further cause is necessary. Mind and Prāṇa are inseparably associated with Ātman and no separate cause is necessary for Prāṇa to enter the body.

Madhva quotes a passage from Vāyupurāṇa and says that Vāyu comes from Viṣṇu and from Vāyu are born all other deities and other modifications of Prāṇa. (The chief) Prāṇa leads them like a king and orders them. Prāṇa is of fivefold nature, is capable and can give liberation etc. Regarding "Shadow" Jayatīrtha says that just as shadow depends upon man, similarly Prāṇa depends upon Ātman – the similarity is only upto the point of dependance.
Both Rāmānuja (also R.R.) and Madhva believe that creation is real, not false as stated by Śaṅkara,

Regarding "Manokriten" Jayatīrtha says that on account of the mental volition of God Prāṇa enters the body.

The upāsanā of Prāṇa should be according to Ānandagiri in this way:— Prāṇa is born from Ātman, by acts of mental volition (of deeds done in last birth) he takes a body. he divides himself into five modifications and assigns them, like a king different functions in different parts of the body. He goes out of the body with the help of udāna through the suṣamnā nāḍi. The external Prāṇas like Āditya etc. help internal Prāṇas and the senses. The udāna takes the Jīva to another world according to his actions. One who knows that this very Prāṇa is Prajāpati the eater, the superior, – (i.e. the first born and like a ruler) obtains good fruit in this world as well as the next.

In 3-6, "Hṛdi Eṣah" is interpreted by Śaṅkara as Lingātman and by R.R. as Jīva. The mention of numerous Nādīs is similar to what is stated in Brihadāraṇyaka 2-1-19.

In 3-8, Pippalāda says that the Sun is the external Prāṇa etc. Here, Prāṇa in the sense of life Principle is stated to be both external in the universe and internal in the body. The hymn to Prāṇa in Praśna 2-5 to 13 also states that Prāṇa is the universal substratum of everything. The internal and external Prāṇa are identical. Thus Prāṇa is Vyāpaka – all pervading and not Aṇu, atomic or limited. This supports the theory of Śaṅkara more – that Jīva is one and Vyāpaka and not Aṇu (atomic) as believed by Rāmānuja and others. There are other upaniṣadic passages where Prāṇa is similarly described. (Chāndogya 1-11-5, 4-3-3 and 7-15-1; Kauṣitaki 2-1 and 3-2).

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Pippalāda says that the sun is the Prāṇa (in the extrnal world) etc. On this R.R. says that Prāṇa cannot really be the sun, as they are distinct; this identity mentioned is only imaginary or is allegorical or meant for upāsanā (meditation), Rāmānuja believes that Jīva is Aṇu, not Vyāpaka and in each body there is a different Jīva. Therefore, the identity of external and internal Prāṇa is rejected by him and the passage is explained as above.

In the beginning of the fourth section. Śaṇkara says that the first three sections are with regard to Aparā Vidya and the last three sections (Praśnas) are with regard to Parā Vidyā. The first three Praśnas relate to creation and the superior and the first born Prāṇa while the latter three sections (Praśnas) deal with Puruṣā, the supreme reality. Prāṇa is created; therefore, it cannot be Ātman (which is Aja and Amara) – thus if Prāṇa is Anātmā, Ātman should be explained. That is done in fourth Praśna. How this Ātman is to be realised is stated in the fifth Praśna i.e. through meditation on Aum. Of this Brahman which is attained through the meditation of Aum – Its nature is further explained in the sixth section (Praśna).

The fourth section (Praśna) has several sub-questions. In sleep, who sleeps and who keeps awake, who sees dream objects, who enjoys bliss in deep sleep and who is the substratum of all? Replies are that in sleep senses are absorbed in the mind; the fires in the form od Prāṇa (fivefold modifications of Prāṇa) keep awake in the body; in dream, the mind sees objects existing and non-existing of all kinds. Ātman enjoys bliss in deep sleep, and finally Ātman is the substratum of all.

Praśna 4-2 says that in deep sleep, the senses are absorbed in mind like rays of the sun at the time of setting. Bṛhadāraṇyaka 4-3-19 says that a man sleeps as he is exhausted (Śrāntah). Praśna 4-6 says that in sleep mind is overpowered by some light and therefore the mind cannot see any dream objects and at that time there is a feeling of bliss. Ṣhāndogya 8-6-3 and Bṛhadāraṇyaka say that in sleep, the soul (Jīva) goes into the Puritat Nāḍī. Praśna 4-6 & 7 say that in sleep mind is carried away to Ātmā and there is Bliss. But Chāndogya adds that this is not realisation as there is ignorance in sleep.

So far as sleep is concerned –Praśna tells in 4-2 that senses etc. merge in the deity called mind and in dream this deity, says 4-5, sees its own greatness and sees existing as well as non-existing objects.

Here Śaṇkara raises the Pūrvapakśa that as mind is the instrument of Kṣetrajña, how can it enjoy its greatness when it is dependent on Kṣetrajña who alone is independent? Saṇkara replies that even the talk of "independence" of Kṣetrajña is due to its upādhi of mind due to Avidyā; really speaking, as stated in Bṛhadāraṇyaka "He gets identified with Buddhi and (only) appears to think and act in dream" etc. To another argument that in such case the self-lummosity of Kṣetrajña would be jeopardised, Śaṇkara replies that it

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would be still more jeopardised as he is said to be limited in the small place like Puritat – therefore the proper construction is that Ātman has in fact no connection with any of them. He is free from all Kārya and Kāraṇa and the appearance of this Sambandha is due to Avidyā – desire – act and impressions. Therefore even the proudest of Logicians cannot attack the self-luminosity of Ātman.

The dream condition is referred to in Bṛhadāraṇyaka 4-3-9 to 18 and in Praśna 4-5. Who creates objects in dream? It appears from Praśna 4-2 and 4-5 that "Deva" refers to mind who seems to create dream objects. R.R. says that these dream objects are created by Iśvara – God. Rāmānuja's theory is that there is reality even in the dream. Even in illusion of shell appearing as silver, Rāmānuja states that there is some reality as there we notice certain features and miss others. In the illusion of the "yellow" couch we fail to notice the whiteness of the couch. Dream experiences are private to the dreamer and we fail to notice this fact.

In sleep, Praśna 4-6 says that the deity is overpowered by some light; at that time, Śaṅkara says, that the rays of the mind are absorbed in the heart and therefore mind does not see dream objects – as the doors of sight are closed by the overpowering light in the nature of Pitta (bile). R.R. says the light refers to the light of God – the passage therefore means that Jīva does not see dream objects in sleep as according to Śruti he is then united with the Being — thus in sleep Jīva is overpowered by the light of God.

Madhva says that in sleep, one feels happy because in sleep the Jīva has a body similar to God and therefore he feels happiness — the non-sentient body cannot enjoy happiness. Madhva quotes a passage which says that Jīva becomes like the body of Viṣṇu in sleep and therefore Jīva enjoys happiness. God takes Jīva to Him into sleep so that Jīva can experience happiness; Madhva quotes the Śruti – "whose body is Ātman".

Praśna 4-7 and 8 state that in sleep elements, their qualities, tanmātras, senses and their functions, the fourfold Antaḥkaraṇa – all this is established in "Para Ātman" – like the birds resting in their abodes on trees.

In Praśna 4-9 it is stated that in sleep the Vijñānātmā who is the seer, toucher, hearer, smeller, caster, thinker, knower and doer – gets established in the Para Ātman.

Here Vijñānātmā is interpreted as Jīva. Śaṅkara says that Karttya etc has appeared to have entered into Jīva like the sun appearing in different ways in reflections in different pots – the sun is not affected by such appearances. Just as these reflections of the sun enter into the sun – similarly this vijñānātmā Jīva enters into Para Ātma who is Akṣara – imperishable.

R.R. says that this Kartṛtva etc. of Jīva is real. Similarly the Ātman is also the knower, not mere Jñāna as stated by Śaṅkara, and not like the position of

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the Logicians too – that Ātman is only knower and not knowledge. According to Rāmānuja Ātman is not only Knower but also knowledge.

Praśna 4-10 describes the Para Akṣara Ātman in negative terms like "shadowless" bodiless, colourless, pure and Akṣara as in Māṇḍukya 7, Bṛhadāraṇyaka 3-8-8, Kaṭha 1-3-15, Muṇḍaka 1-16, and Bṛhadāraṇyaka 4-5-15, 2-3-4 (Neti Neti) etc.

Śaṇkara interprets this passage in this way – the Para Ātman, in whom the Jīva is established is without shadow i.e. Tamas (Avidyā), without body i.e. devoid of the Upādhis (conditions) of name and form, alohita i.e. devoid of all qualities like lohita etc. Śubhra i.e. pure and Akṣara i.e. devoid of all Viśeṣas – and therefore Truth, called Puruṣa, Śiva, Śānta, existing both internally and externally and unborn. One who knows this becomes Sarvajña i.e. before the knowledge, he was Asarvajnā due toAvidyā, now after realisation, he renounces everything and becomes Sarvajña.

R.R. interprets shadow (ṣhāyā) as karma which limits Jñāna. all the negative references are taken by Rāmānuja as Heya-guṇa-varjitāh" – devoid of all defects. R.R. on Praśna 4-11 says that Paramātman is Nirvikāra. Praśna 4-11 is a mantra summarising the earlier Passage.

Praśna section 4 compares the modifications of Prāṇa and the mind to different fires in the Agnihotra and to the sacrificer. Śaṇkara says that this identification with the various angas of Agnihotra is for purposes of Upāsanā. Śaṇkarānanda adds that by such upāsanā, one ultimately gets Brahma-jñāna and thereby liberation.

Negative references are interpreted by Madhva by saying that the body of God is not Prakṛta. One who has Jñāna of God goes and stays near Him i.e. is liberated.

The fifth section (Praśna) deals with the effect of meditating on the supreme symbol Aum till death.

The reply of sage Pippalāda is that the meditation in this way absolves one of all sins in the same way as the snake is relieved of its slough, the meditator can thereby be united either with the lower Brahman or the Higher Brahman according to his desire. He can be taken to Brahma-loka and can there behold the supreme person.

The efficacy of and the way in which Aum Upāsanā is to be made is discussed in Praśna (section) two.

Symbol Aum and its meditation is emphasised in practically all Upaniṣads. Vedas also declare it; it is the best austerity and practice of religion. Upaniṣads are the bow, soul is the arrow, the bow should be stretched by devotion and the target being Brahman should be pierced i.e. the lowerself should be merged in the supreme. Praśna 5 discusses the three letters of Aum while Māṇḍukya adds the fourth as Ardha mātrā. Māṇḍukya says that three letters

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stand for waking, dreaming and sleeping states and Ardhamātrā for the fourth i.e. the Turīya i.e. Ātman. Ātman in these four states is called Vaiśvānara, Taijasa, Prājñā and Turīya in Vyaṣti and in Samaṣti He is Viśva (Virāt), Hiraṇyagarbha, Iśvara and Brahman. The meditation on Aum helps in bringing about the identity of Ātman with Brahman by intuition (Praśna 5, Kaṭha 1-2-5 to 17, Chāndogya 2-23-3; 1-5-1-3; Muṇḍaka 2-2-3 to 4, the whole of Māṇḍukya etc) Māṇḍukya 7 gives a glorious description of the Absolute in various negative terms.

Praśna 5-2 talks of Apara Brahman and Para Brahman. Śaṇkara says that Apara (lower) Brahman is Hiraṇyagarbha or Prāṇa and the Para (Higher) Brahman is Satya, Akṣara, Puruṣa.

In this connection Brahma Sūtra 1-3-12 may be referred to. On this sūtra, Rāmānuja says that according to Praśna 5, Aum can be meditated upon in three ways (1) by meditating on the first letter A, one obtains the world of men by the help of Rgveda 2) by meditating on two letters A and U, one is led to the intermediate space by the help of Yajurveda and 3) by meditating on all the three letters of Aum one is led to the Brahma-loka by the help of Sāmaveda. The first two meditations (on A and on Au) are on the Apara Brahman and the meditation on the entire Aum (all the three letters) is on the Para-Brahman. R.R. refers to this explanation by saying that Vyāsa has so explained in B.S. 1-3-12.

Rāmānuja takes Apara and Para Brahman in the above sense while Śaṇkara defines these two words very specifically in B.S. 4-3-14. Para Brahman is that which is devoid of all names and forms as they are due to Avidyā and which is described negatively in Upaniṣads by words like not gross etc; where for purposes of Upāsanā, Brahman associated with names and forms is mentioned as in Śaṇdilya vidyā. "Manomayaḥ Prāṇa-Śarīrah" etc, that is Apara Brahman.

"In the word *"Ek-mātrā,"* Mātra is taken by Śaṇkara as a letter; while R.R. says it is pronunciation of short-duration – Hrasva Praṇava and that is meditation on Apara Brahman. Similarly meditation by two Mātrās is also of Apara Brahma and by meditation by three Mātrās the meditator is taken to Brahmaloka which is Vaikuntha (R.R.)

In *Praśna* (5-5) there is reference to Jīvaghana. The meditator on the entire AUM is is taken from Para Jīvaghana to Parāt Para *Puruśaya Puruṣa* Śaṇkara says that Jīvaghana means (like solid lump of salt) solidified form of all individual gives i.e. Samaṣti Hiraṇyagarbha or Prāna. Hiraṇyagarbha is the seat of all jīvas in the saṁsāra. He is the inner controller of all jīvas in a subtle form Brahmaloka is the world of Hiranyagabha called Satyaloka. Jivaghana therefore means dense with live. The knower of the three matras sees the Puruṣa (higher Brahmna) who is "Parāt Para" i.e. higher than Hiraṇyagarbha (who is Para ~~or~~ higher than others) i.e. by such meditation of three-mātrās he sees paramātman as lodged in all bodies (Puruṣayam).

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"Jīvaghana" means "Saṁsāramaṇḍala" according to R.R. and he quotes "Jīvaganana is one whose embodied form is due to Karma". Puriṣaya means Antarātman, Vallabha has no Bhāṣya on Praśna but on 1-3-13, of his Br. S. Bh. where this passage gets explained by Vyāsa, Vallabha interprets Jīvaghana as Brahmaloka which is the support of Kevala Jīvas and from there he sees Pararūpa puruṣa.

In Praśna 5-6, the first three Mātrās of Aum are called "Mṛtyumatyah", leading to death, Śaṇkara says that Aum used otherwise does not lead beyond death but when used in combination with meditation on Ātman it yields the results i.e. by the contemplation on Vaiśvānara or viśva in the waking state, Hiraṇyagarbha or Taijasa in dreaming state of Īśvara or Prājñā in the sleeping state – such meditator does not shake. The word "anaviprayuktaḥ" has to negatives, meaning "used in respect of every one of the three mātrās" (Ekaika-viṣaye Prayuktaḥ")

R.R. says that the Mātrās lead to death i.e. lead to misery if uttered too fast, making them indistinct or too slow or making them too separate from each other.

Praśna 5-7 summarises the position mentioned earlier and defines that Para Puruṣa as "shadowless", without old age, immortal and fearless. Śaṇkara says that this the Higher Brahman is beyond all Prapañca, (Nirguṇa) described negatively, and that is Satya and Śānta, beyond the 3 states of waking, dreaming and sleeping. R.R. says that the knower goes to Para Brahma (i.e. the personal god Viṣṇu) i.e. Vaiṣṇava Pada, as said by Rāmānuja on B.S. 1-3-12. Śānta is intgerpreted by R.R. as without six kinds of emotions.

The sixth and the last section of Praśna describes the Puruṣa who has sixteen parts and the place where he stays. These parts are the breath, faith, space, air, fire, water, earth, senses, mind, food, valour, austerity, mantra, Karma, loka and name. They are called constituents of Puruṣa. Some of them are mythological. From these 16, Sāṅkhya philosophy has developed the conception of Liṅgātma of seventeen parts.

Śaṇkara says that this Puruṣa is to be sought in the heart. Really speaking this Puruṣa is without any parts but by Avidyā he is seen as one having those parts. The unconditioned can be known by first superimposing (Adhyarōpa) the Upādhis (conditions) and then eliminating (Apavāda) these conditions. In order that Puruṣa (Brahma) can be seen as unconditioned, these Kalās are first superimposed on Him, in order to ultimately eliminate them.

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R.R. Says that this Puruṣa is Jīva, individual soul as he is stated to be placed in a limited place in the heart.

In Praśna 6-5, it is said that just as rivers flowing towards the sea, which is their destination, reach the sea, their names and forms are destroyed and the whole thing is called sea; so also in the case of one who sees the Puruṣa, all these sixteen Kalās, whose destination is Puruṣa, reach the Puruṣa, these Kalās disappear, their names and forms are destroyed, and all is called Puruṣa alone. They become devoid of parts and immortal. Śaṇkara on B.S. 4-2-15 refers to Praśna adds Muṇaka 3-2-7 which says "the fifteen Kalās disappear" and on B.S. 4-1-16 says that these Kalās are due to Avidyā and as on Knowledge, Avidyā disappears, nothing of these Kalās remain thereafter

R.R. says when Jīva sees Vāsudeva these Kalās cease to produce any "Bhoga" for the Jīva. The Jīva becomes 'Akalā" i.e. he ceases to be the "Bhoktā" enjoyer.

Madhva has a long explanation on this passage. The phrase names and forms are *Bhidyete* – this word is interpreted by him as "names and forms are kept distinct" (Bhidyee = kept Bhinna or distinct) adding that word Bheda is not used for destruction. Nāma rūpād-Vimukta is read as Nāma-rūpād amukta i.e. not devoid of Nāma and Rūpa. Puruṣa to whom he reaches is Nārāyaṇa.

Praśna 6-5 is a prose version of Muṇḍaka 3-2-7 and 8 "all the 15 Kalās disappear, so also deities, Karmas and Vijñānamaya Ātma – all become one (Ekībhavanti) in the imperishable Para (Brahman) like rivers in the sea". Here complete absorption of individuality in the Absolute is mentioned; and "Bhidyete" of Praśna should therefore mean *destroyed* like "Bhidete Hrdaya-agranthiḥ" and not *kept distinct* as interpreted by Madhva.

On Praśna 6-2, Śaṇkara enters into a detailed refutation of the view of Vaināśika Buddhists in particular and establishes the Siddhānta view that Jñāna is only one is all places, times and individuals and like the reflections of the sun in different places, Jñāna appears as distinct and particularised on account of different upādhis (conditions). In sleep also there is Jñāna of "Ajñāna", for on waking, one says, "I slept well and happily and knew nothing" – i.e. there is the Jñāna of Ajñāna and a memory of happiness. The object of Jñāna (Jñeya) changes but Jñāna does not – it is one. Ātman according to Śaṇkara is Jñāna (knowledge) and not Jñātṛ (knower).

Conclusion

The Upaniṣads are the expressions of the spiritual experiences of different sages who have realised the reality and described it in their own way. These sages flourished long before the great Ācāryas who have had their own

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individual systematised philosophies, We cannot expect the same kind of systematic treatment as we find in the later developed Darśanas. From the same upanisadic source, not only different Vedānta Ācāryas but even found lers of other systems have drawn inspiration. The same Upanisad sometimes contains different views or treatment by different sages. Even in one upaniṣad, there may appear contradictory views. Further, the descriptions and views given in them are in an inchoate language capable of several interpretations. This is the modern view regarding Upaniṣads.

In spite of contradictions, western scholars like Thibaut, Gough and Jacob opine that from among all the grēat Ācāryas, it is the system of Śanskrit that can reconcile these contradictions – if we want to reduce to a harmonious and consistent whole these contradictions. Similar is the view held by many Indian and foreign scholars.

The Vedas and the Vedānta Prasthānas are considered as authoritative by these vedānta Ācāryas – Śaṇkara, Rāmānuja, Madhva, Vallabha and others. Faith, austerities, celebacy, high principles of ethics, are also recognised as fit to be developed and given proper place in their systems. As far as Śaṇkara is concerned even though his highest goal is absorption in the impersonal absolute, his Saguṇa Brahma is the same as the personal goal of other theistic Ācāryas – Viṣṇu, Vāsudeva, Nārāyaṇa. The theism of these Ācāryas is a religious view of the Reality. Śaṇkara's is a strictly metaphysical view of the Absolute. According to him, ultimate reality can be known from Veda coupled with logic not opposed to Veda. Reality is nitya consciousness, bliss, unchanging, without parts, self-luminous; and therefore whatever is impermanent, subject to change, non-sentient, mixed with misery, having parts, and subject to change is not reality but only an apperance superimposed on Reality by ignorance.

In this light, Śaṇkara interprets the Upaniṣads. Praśna is the consistent philosophy of one single and venerabnle sage Pippalāda, who is also venerated as the promulgator of the Pippalāda Śākha of the Atharvaveda. From the comparison of Muṇḍaka and Praśna, it is clear that Praśna is a further elaboration of what is stated in some of the passages of Muṇḍaka.

Muṇḍaka divides knowledge into Lower (Aparā) and Parā (Higher) i.e. into four Vedas which talk of rites and meditations and the Upaniṣads which give us the knowledge of Akṣara (Brahman). Praśna 5-2 talks of two Brahmans – Apara and Para and in the light of Aparā and Parā Vidyās of Muṇḍaka, it is reasonable to interpret Apara and Para Brahman as Saguṇa and Nirguṇa Brahman as shown by Śaṇkara.

Rāmānuja interprets Apara as meditation on one or two Mātrās of Aum. This appears to be a secondary meaning.

The six Vedic scholars were already Brahma-niṣṭha and came to Pippalāda

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to know the Para Brahman i.e. the first Brahman in Brahmaniṣṭha is Apara Brahma and the second is Para Brahma, particularly as Praśna 5-2 talks of these two.

In Praśna 4-10, the highest Brahman is described as shadowless, bodiless, colourles,s and pure. This is a negative description similar to Māṇḍukya and several other passages in Bṛhadāraṇyaka, Chāndogya etc. This description is more akin to that of Nirguṇa Brahman of Śaṇkara.

In Praśna 4-9 Vijñānātmā i.e. Jīva is said to be established in Paramātman. Muṇḍaka 3-2-7 says Vijñātman is absorbed in Para Brahman and names and forms are destroyed. So, looking to Praśna 4-9 to 11, interpretation of Śaṇkara is consistent and harmonious.

Praśna 6-3 says that Prāṇa was the first creation and all other Kalās were created from Prāṇa. Now Śaṇkara says that Prāṇa has fivefold modifications; it is subject to Vikāra and has parts, so it cannot be absolute Reality. More over, Pippalāda specifically calls Prāṇa a chāyā (shadow) of Ātman. Now a shadow has no substance, it is not real, it is darkness (Tamas, want of light) is associated with the object of which it is shadow and is dependent on that object. Rāmānuja takes ṇhāyā as only closely associated and ignores other senses of shadow, particularly without being a substance and unreal. Madhva (Jayatīrtha) likewise says that chāyā as only closely associated and ignores other other characteristics and says Prāṇa is ṭhāyā. Saṇkara accepts all these characteristics and says Prāṇa who is ṭhāyā of Ātman has no real substance, is unreal and appears due toAvidyā, which he calls Tamas; in Praśna 4-10 (Brahman is Achāyā i.e. without Tamas or Avidyā. If Prāṇa the first creation is a shadow and no substance, all other subsequent Kalās born of Prāṇa are equally a shadow. This clearly supports Śaṇkara's view of Avidyā and the want of reality in the phenmomenal world.

When we talk of shadow, it is interesting to compare the memorable words of Shakespeare put in the mouth of Macbeth "Life is but a walking shadow, a poor player, that struts and frets his hour upon the stage and then is heard no more. It is a tale told by an idiot full of sound and fury, signifying nothing."

The six vedic scholars come to know Para Brahma and at the end they say that their Avidyā has gone due to the knowledge given to them by Pippalāda. Śaṇkara always insists that the world phenomena is due to Avidyā and when there is true knowledge, Para Brahma is realised.

In Praśna 4-9 Vijñānātma (Jīva) is called the doer, enjoyer etc. and he merges into Para Brahma destroying names and forms. Thus the implication is clear that Para Brahma is Akartṛ Abhoktṛ. As a matter of fact it is so described negatively in 4-10 Ahāya, Aśarīra, Alohita, and Akṣara and in 5-7 as Śānta, Ajara, Amṛta, Abhaya and Para.

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This Para Brahma which is without any limitations of space and time is stated to be in the heart (3-6). Śaṇkara argues that to say that Brahman has no limitation of space and also to say that it in heart, like a berry furit in a pit is contradictory. Therefore his being in the heart is upaddhi-kṛta i.e. on account of being conditioned by Avidyā – desire – karma and impressions (Vāsanā).

Śaṇkara's interpretation of Jīvaghana as Hiraṇyagarbha – solidified form of individual Jīvas i.e. the subtle Antaryāmin (inner controller) also appears justified. Hiraṇyagarbha or Prāṇa is called Para (superior) as in Praśna 2, his superiority over other Mahābhūtas and senses is established; in Praśna 2, his we are told that on meditation on all the three Mātrās of Aum the meditator is taken from this Para Jīvaghana (Hiraṇyagarbha or Prāṇa) to Parāt Para Puruṣa i.e. higher than that higher Hiraṇyagarbha i.e. to Para Brahma. This also supports Śaṇkara's view on Apara and Para Brahma.

By the way, Śaṇkarānand says that meditation of three mātrās of Aum should be in this form "AUM – AVATI-AUM".

The connection of one section of Praśna to another – the Saṇgati – is consistent with Śaṇkara. First creation is described biologically through man and woman; there from among the elements and senses Prāṇa is called superior but this Prāṇa consists of modifications and parts, therefore the origin of Prāṇa is asked. That origin is Ātman. If Prāṇa is not reality, then who wakes, sleeps etc. and enjoys bliss in the body. and in whom are all these established? Reply is that in Ātman everything is established. How is this Ātman to be realised? Through the meditation on Aum. What is the further description of that reality? The vijñānātma i.e. Jīva is ultimately absorbed in the Achāya Puruṣa (Para Brahma) and loses his individuality – the names and forms are destroyed, like rivers merging in the sea. Śaṇkara says that the first three Praśnas (sections) deal with Aparā Vidyā and the last three with Parā Vidyā.

When all the sixteen kalās are absorbed into Para Puruṣa, He becomes Niṣkala.

All the Ācāryas emphasise the meditation on Aum. This is the best way of having an intuition of the highest reality.

The difference of interpretations in the systems of different Ācāryas is due to their crystalised views on specific matters and the dogmatic positions they have taken an certain problems. The Upaniṣadic statements are pliable and prone to several constructions. Whenever the literal sense is inconvenient, a secondary sense is made out or we are told that it is by way of Upaçāra or meant for Upāsanā.

Śaṇkara says that Prajāpati thought and created – and not Para Brahma; and Prajāpati is identified by him with Hiraṇyagarbha and not with Brahman.

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Rangarāmānuja and Madhva (Jayatīrtha also) say that Prajāpati is parames vara.

Thus, the view of Rāmānuja and Madhva is religious and they believe in a Personal God as the highest reality. Śaṇkara says that the highest reality is the Nirguṇa – Niṣkala, Absolute.

In creation, Prajāpati created Vīrya (Vigour), Karma on the one hand and also Tapas, mantra etc. on the other (of the sixteen Ḳalās). Thus veda emphasises both the Pravṛttimārga indicated by vigour and action and the Nirvṛttimārga indicated by Tapas and mantra.

In Praśna 1-16, the word Māyā is used in association with Jihma (crooked) and Anṛtra (falsehood) and Māyā here definitely means false or illusory, not an extraordinary power of God.

In Praśna 3-2, the question of creation of the first born Prāṇa itself is called by Pippalāda an Anti-Praśna i.e. difficult and indescribable question. It resembles Anirvaçaniyata – (indescribability) of Māyā as described by Śaṇkaraṇ.

On the whole the drift is in favour of Śaṇkara though the ideas are not systematised and crystalised. The world creation is described as shadow, a reality lesser than that of the Supreme Absolute.

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INTRODUCTION TO MUṆḌAKA-UPANIṢAD

According to Muktikopaniṣad, there are 10 Upaniṣads of Ṛgveda. 19 of White Yajurveda, 32 of Black Yajurveda, 16 of Sāmaveda and 31 of Atharvaveda. According to Atharvapariśiṣṭa as quoted by Nārāyaṇa in his Dīpikā on Muṇḍaka, there are 28 Atharvaveda Upaniṣads. Of these 31 or 28, Praśna, Muṇḍaka and Māṇḍukya are counted within the first 13 or even the first 10. It is traditionally believed that Praśna is a sort of further explanation of some of the points in Muṇḍaka. For this reason, in the Śaṅkara Sampradāya, Muṇḍaka is studied first and Praśna is taught thereafter — even though in the famous verse counting 10 principal Upaniṣads, "Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, etc.," Muṇḍaka is placed, in that verse, after Praśna. Praśna belongs to the Pippalāda Śākhā of Atharvaveda while Muṇḍaka to the Śaunakīya Śākhā of the same Veda. Śaṅkara accepts the general principle of construing both of them in conformity to each other. In Praśna of the Pippalāda Śākhā, Pippalāda by whose name the Śākhā is known, is the teacher; while in Muṇḍaka of the Śaunakīya Śākhā, Saunaka by whose name the Śākhā is known is a pupil. In Muṇḍaka, it is stated in the first Mantra itself that Brahma-Vidyā has come from Brahmā, the creator Himself. Brahma-Vidyā i.e., Vedānta has come down through a succession of teachers and pupils as Guru-Paraṁparā (i.e., the Brahma-Vidyā-Sampradāya). The first Guru in this line is Brahmā the creator Himself and Muṇḍaka Upaniṣad represents that very Brahma-Vidyā which has come down through that first Guru. In the opening sentence of his Bhāṣya on the Bṛhadāraṇyaka, Śaṅkara says "I bow down to the Gurus beginning with Brahmā and the sages of Vaṁśa-Brāhmaṇa who have proclaimed the Sampradāya of "Brahma-Vidyā".

The word Muṇḍaka is explained in various ways. Muṇḍa means the head; as the Upaniṣad contains Brahma-Vidyā which is considered Śruti-Śiras, the head or the principal part of Vedic learning, therefore it is called Muṇḍaka. Muṇḍaka also means the shaven head of a sanyāsin. As this Upaniṣad specifically states that it is meant for Sanyāsins, therefore, it is called Muṇḍaka. Śaṅkara states that Sanyāsins are the properly qualified persons to acquire this knowledge. As a matter of fact the Brahma-Sūtras which summarise the Upaniṣads are often called Bhikṣu-Sūtras. Another explanation is given at the end of this Upaniṣad. Atharvavedins are expected to carry the Ekarṣi fire on their head (of course through the medium

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of a vessel) and then to study this Upaniṣad. As this Śiro-Vrata, observance of vow on the head, is prescribed in this Upaniṣad, therefore this Atharvaveda Upaniṣad is called Muṇḍaka.

Muṇḍaka is a metrical Upaniṣad. Its style is highly poetic, pleasing, attractive, profound and elevating. It is divided into three parts, each called a Muṇḍaka, and each Muṇḍaka has two sub-parts called Khaṇḍas. In all there are 64 Mantras (9 + 13 + 10 + 11+ 10 + 11 = 64). This Upaniṣad though short is profusely relied upon by Śaṅkara in his Brahma-Sūtra-Bhāṣya and out of its 64 Mantras more than half are quoted several times in support of his doctrine. In our comments, we shall have occasion to discuss these references.

In the first Khaṇḍa of the first Muṇḍaka the Guru-Paraṁparā from Brahmā, the creator, onwards is mentioned. In the line of these Gurus, Śaunaka, the great householder, approaches Guru Aṅgīras with a bundle of Samidh Sticks and asks him to give him instructions about that one thing by knowing which everything else becomes known. Aṅgīras replies that according to Vedic scholars, there are two kinds of knowledge, the lower and the higher. The lower knowledge consisting of four Vedas and their six Aṅgas has to be known and examined only to get dissatisfied with it and get disillusioned with it. Various Karmas (rites) are described there but their fruits are limited. One desiring higher knowledge should discard them. It is the higher knowledge by which everything else becomes known — this is the answer to the question of Śaunaka. By this higher knowledge the imperishable Brahma is known. But by this higher knowledge are not meant mere words of the Upaniṣads — it further requires approaching a properly qualified Guru with fourfold qualifications including Śama, Dama, etc., briefly hinted at in Muṇḍaka 1-2-13. Now is described this higher knowledge. That Brahma is beyond all sense organs of action or intellect, without parts, imperishable, all-pervading and it is also the cause of all animate and inanimate creation; and only wise people can realise this. That this Akṣara Brahma is the cause of all universe is explained by three illustrations: (1) spider weaving threads out of itself, (2) herbs growing out of the earth, (3) hair coming out of the head. In short, creation either of the same or different kind comes out of Brahma, who does not require any other material or insturment. Now this creation comes out in a particular order e.g. first Anna (Avyākṛta), then Prāṇa (Hiraṇyagarbha), mind, Satya (five elements) worlds, Karma and Amṛta (Fruits of Karma). The ninth mantra summarises what is stated above.

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Brahma knows everything in general and in particular. Its knowledge is its Tapas; from It are born (due to Māyā, according to Śaṅkara) Hiraṇyagarbha, names, forms and food. In the first Khaṇḍa of the first Muṇḍaka, lower and higher knowledge are stated. What is this lower knowledge is now described in the second Khaṇḍa of the first Muṇḍaka so that it may be examined and ultimately discarded as unsatisfactory. The first six Mantras describe Agnihotra — the primary Vedic rite of maintaining fire, how to perform it, the various obstacles in its performance, etc. The Vedic and Smārta Karma should be meticulously performed with all its subsidiary rites — then only the fruit is certain (satya), otherwise it is injurious and mere exhausting labour. These rites if performed without knowledge are like leaking boats and it is like the blind leading the blind. By "Sakāma Karma" one gets a short stay in heaven and has to come back to earth either as a human being or still worse as a bird or a beast, according to his karma. But Sanyāsins who live in forests and meditate on Hiraṇyagarbha, go to the world of Hiraṇyagarbha by the Arcirādi mārga. But even this is not absolute Mokṣa. For this purpose one should approach a qualified Guru in an humble manner, having been properly qualified. The disciple should have fourfold qualifications. To such disciple, the Guru should impart the Brahma-Vidyā. Renunciation, non-attachment, possessing Śama, Dama, etc., approaching the Guru — these are necessary for acquiring higher knowledge.

In the second Muṇḍaka first Khaṇḍa — the Akṣara Brahma to be known by Parā Vidyā, is to be described. This Brahman, though described earlier as beyond all sense organs, is none the less Satya, true — as true as our own individual soul. The entire creation is compared to sparks coming out and getting absorbed in fire. This simile of sparks and fire is extended to prove the true existence of Brahma. Just as spark is true, its source fire is equally true. Similarly as our Pratyakṣa Jīva is true, therefore, his source Brahma is equally true. Brahman is the material and instrumental cause of all creation (through Māyā, according to Śaṅkara). The real nature of Brahman is described in the second Mantra. It is self-luminous, formless, existing within and without, unborn without Prāṇa or mind, abiding in all bodies, and beyond Akṣara (Avyākṛta or Māyā) which Akṣara itself is beyond all its effects. Brahma is the cause of all — from it is born Prāṇa, mind, senses elements and the earth. Brahma is the inner controller and the universe is its Cosmic Form. Heaven is Its head, sun and moon the eyes, quarters the ears, Vedas the speech, wind the breath, universe the heart and earth the feet. Creatures are born from It through the process

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of Pañcāgni — "five fires", viz., heaven, clouds, earth, man and woman. Similarly Karma and the means to perform Karma, senses, places of senses, etc., mountains, oceans, rivers, herbs, etc., are all born from Brahma. 2-1-10 states that in short, the entire universe is non-different from Brahman ("and therefore it is erroneously superimposed on Brahma through Avidyā" according to Śaṅkara). One who knows this Brahma as seated in his heart is able to destroy here in this life itself the knots of Avidyā — ignorance. This Upaniṣad uses Avidyā at three places in 1-2-8, 1-2-9, and 2-1-10, suggesting that the world is superimposed on Brahman through Avidyā (Like Avidyā-granthi, this Upaniṣad also uses Hṛdaya-granthi and Guhā-granthi in the same sense in 2-2-8 and 3-2-9). 2-1-10 uses the word "Iha" — which means that by Parā Vidyā, one becomes free from the knots of Avidyā in this very life, i.e., becomes "Jīvan-Mukta" in this very life on earth. The state of Jīvan-Mukti is supported by Śaṅkara and Vallabha but rejected by Rāmānuja and Madhva.

Muṇḍaka two Khaṇḍa two again describes Brahma as brilliance, moving in the heart, great, support of all and in which the universe is established. Know It as all that moves, breathes, winks, is with form and is formless. It is beyond ordinary knowledge. It is the highest and should be known. One should concentrate on this Brahman. The way to pierce this Brahma by concentration is indicated. "Aum" is the Bow, Ātmā the arrow and Brahma is the target. Without negligence it should be pierced so that the arrow (Ātmā) and the target (Brahma) become one. Brahma is the Ātmā of all, it is the road to Immortality. Abandon all other speech. It should be meditated upon with the help of Aum. This Ātmā is seated in the heart. He gets conditioned by mind, leads Prāṇa, and is seated in food (body). The wise persons, with the help of higher knowledge, see this shining Ātmā who is all bliss and immortality. With the realisation of Ātmā all "knots of heart" are destroyed along with doubts and Karma. Like Avidyā-granthi, here the Upaniṣad mentions Hṛdaya-granthi both meaning the same Avidyā. The stainless, luminous and pure Brahman is formless and is in the innermost golden sheath of the intellect. That is how it is known by Ātma-Vid sages. Brahma illumines sun, moon, etc., but none illumines the self-luminous Brahman. Brahman is above, below, to the right, to the left, it is visualised everywhere as All-pervading.

While introducing Muṇḍaka 3 Khaṇḍa 1, Śaṅkara says that as realisation of Brahman is very difficult, the same subject is explained by the Śruti in a different mode or manner by giving the illus-

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tration of two birds and the Śruti further insists on other supplimentary qualifications like Satya (truth), etc. Other Açāryas find in this illustration of two birds a hint to the doctrine of dualism in one form or other. The illustration states: There are two friendly birds on a tree. One is Jīva (individual Soul) who enjoys the sweet fruits (of his Karma) while the other (Supreme Soul) is mere spectator (Sākṣin). Jīva experiences misery and is sorrowful. But when he sees that Lord who is worshipped by yogis and also His glory he is absolved of that sorrow.

When the Jīva sees the Creator who is source of Brahma ("Apara Brahman" according to Śaṅkara), he shakes off all merit and sin and gets complete assimilation, i.e., identity (Paramaṁ Sāmyam) with Brahma (other Açāryas interpret "Sāmya" not as complete identity with Brahman but only similarity). This Iśvara is the Prāṇa of all. His knower does not talk of anything else and is delighted only in self, while "performing necessary acts". He is the best among the knowers of Brahman. Truth alone succeeds. Seers travel by that road and wish for nothing else. Ātman is attained by truth, Tapas, sound knowledge and abstinence from sex. Brahman is vast, divine, subtler than the subtle, far yet near and seen in the cavity of the heart. It is beyond eyes and speech and senses. When one is purified with Its clear knowledge, then, alone he sees Brahma in meditation. Ātmā reveals himself only when the mind is purified. One knowing Ātmā has all his desires fulfilled. He who desires prosperity should worship such knower of Ātmā.

The second Khaṇḍa of the third and last Muṇḍaka first describes the fruit of worshipping such knower of Ātmā. Such worshippers do not get further rebirth. Freedom from rebirth can come by acting without desires. One who annihilates desires has all his desires ended in this world itself (use of the phrase "Iha Eva" in this very life, hints at Jīvanmukti). Ātmā cannot be attained by lectures, intelligence or learning. One must seriously seek Ātmā (or one should have the grace of Ātmā) then only Ātmā reveals Himself. Ātmā cannot be attained if there is weakness or error or when one is without Liṅga (Liṅga means "Sanyāsa" according to Śaṅkara). But one striving with the aforesaid means "enters" Brahma. The way of entering Brahma is mentioned. The liberated soul mingles with the entire universe. When all doubts are removed by the knowledge of Vedānta and when one is purified by renunciation (Saṅyāsa), his Ātmā becomes one with Brahma and when he dies he attains Brahma. Liberation comes after knowledge. The fifteen Kalās that form the body go back to their source.

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Powers of senses go to their respective deities. His Karma and Ātmā all become one in Brahma ("Ekībhavanti" and "Paramam Sāmyam" in 3-1-3 when both are construed together would hit at complete identity with Brahma). This is how liberation is described. The illustration of rivers becoming one with ocean is given. 3-2-9 says that the knower of Brahma becomes Brahma. He is absolved of sorrow and sin, his "knots of heart" are destroyed and he becomes immortal. This Brahma-Vidyā is to be imparted to one who observes the vow of Ekarṣi fire i.e. to one who carries on the head through some vessel the Ekarṣi fire of the Atharvavedins, who performs the enjoined Karma, who is a śrotrīya, centred in Brahma, has faith and himself offers oblations. This is how sage Aṅgīras imparted the knowledge to Śaunaka. One who has not practised the vow of Ekarṣi does not deserve to study it.

Obeisance to great sages.

Śaṅkara holds that 'Nirguṇa' formless Brahma without any Upādhi (conditioning) is pure and not subject to any Vikāra (change or real transformation); therefore, wherever in the Upaniṣad there is mention of creation by Brahma, we should understand it as referring to Brahma associated with the Upādhi or conditioning of Māyā or Avidyā; and there are many places in Muṇḍaka on which Śaṅkara can rely for his doctrine of Avidyā e.g. three times use of the phrase Avidyā; also Hrdaya-granthi, Guha-granthi, Virājah (without rajas or Avidyā Upādhi) etc. His main contention is "BrahmaVeda Brahma Eva Bhavati" — the knower of Brahma becomes Brahma Itself (3-2-9). Rāmānuja says Vedana (knowing) is Upāsanā which is meditation and worship of Brahma who is Saguṇa, with Attributes. The first view i.e. of Śaṅkara is a metaphysical, the second view i.e. of Rāmānuja is a religious view. Saguṇa Brahma is to be wosrhipped according to Śaṅkara also, but according to him Saguṇa Brahma is a phenomenal and not transcendental view of the same Reality.

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References to quotations from Muṇḍaka Upaniṣad in Brahma-Sūtra-Śāṅkara-bhāṣya.

Muṇḍaka		*B. S. S. B.*	*Muṇḍaka*		*B. S. S. B.*	
1—1—1	at	1—2—21	2—1—8	at	2—4—1	
1—1—2		1—4—23			2—4—5	
1—1—3		1—2—21				
		1—3—6				
		2—4—2				
1—1—5		1—2—21	2—1—10		1—2—23	
		3—3—33				
1—1—6		1—2—21	2—2—5		1—3—1	
		3—2—23			1—3—22	
			2—2—8		1—4—28	3—3—32
					4—1—13	4—1—14
1—1—7		1—2—21	2—2—11		1—1—4	1—3—1
		1—4—23			1—4—22	
					2—4—2	
1—1—9		1—2—21	3—1—1			
		2—1—30			1—3—7	
					3—3—34	
1—2—7		1—2—21	3—1—2		1—2—12	
1—2—11		3—4—17				
		4—3—1	3—1—3		3—3—29	
1—2—12		1—2—21	3—1—8		3—2—23	3—2—24
1—2—13		1—2—21	3—1—9		2—3—29	
2—1—2		1—2—1				
		1—4—3	3—2—7		4—2—15	
		1—2—21				
		1—2—22	3—2—8		1—4—21	
		1—4—3			3—2—27	
		2—1—26			3—3—26	
		2—4—2				
		3—2—14				
		4—3—14				
			3—2—9		1—1—4	
					3—2—26	
2—1—3		3—2—10	3—2—10		3—3—3	
		2—3—15				
		2—4—1	3—2—11		3—3—3	
		2—4—2				
		2—4—8				
		2—4—9				
2—1—4		1—2—23				

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Text

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः। व्यशेम देवहितं यदायुः॥ स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः। स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु॥
ओम् शान्तिः शान्तिः शान्तिः॥

Transliteration

Invocation for Peace

Om Bhadraṁ Karṇebhiḥ. Śṛṇuyāma devāḥ, Bhadraṁ Paśyema akṣabhir vajatrāḥ. Sthirair aṅgais tuṣṭuvāṁsastanūbhiḥ. Vyaśema devahitaṁ yadāyuḥ. Svasti na Indro Vṛdhaaśravāḥ. Svasti naḥ. Pūshā Viśvavedāḥ. Svasti Nastākṣaryo Ariṣṭanemiḥ. Svasti no Bṛhaspatirdadhātu. Om Shāntiḥ Shāntiḥ Shāntiḥ.

Translation

"Om, O Gods! may we hear with our ears all that is auspicious. May we, O worshipful Gods, see with our eyes whatever is good. May we with strong limbs and body, sing your praises and enjoy full life allotted to us by Prajāpati.

May Indra of good fame be propitious to us. May the all-wise Pūṣan be propitious to us. May the ever-moving Eagle be propitious to us. May Bṛhaspati be propitious to us".

Om Peace, Peace and Peace.

Comments

See comments on this passage in the Praśna Upaniṣad (p. 13).

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MUṆḌAKOPANIṢAD

First Muṇḍaka — First Part

Śaṅkara-Bhāṣya

(Adoration to Brahma symbolised by the sacred syllable) AUM. The Upaniṣad beginning with "Brahma of the Devas (deities) etc." belongs to Atharvaveda. The Śruti itself (Upaniṣad) describes the connection of the makers of the line of teachers of this knowledge in the beginning in order to praise it. In this way the Upaniṣad shows the greatness of this knowledge for creating a taste in the minds of those who hear it by showing that eminent men have obtained this knowledge after great effort as a means to secure the highest consummation. The reason is that they would take up its study with respect when the taste for this knowledge is created by (such) praise. That liberation is the end and this knowledge is the means — this relationship of end and means will be described later by the passage "knots of the heart are destroyed etc." Here, the Upaniṣad itself will state that the knowledge designated by Ṛgveda etc., which deals only with injunctions and prohibitions is called the lower knowledge and is not capable of removing the defect of ignorance which is the cause of Saṁsāra (embodied existence and transmigration) and it will show the distinction between the lower and the higher knowledge by the passage "those following the lower knowledge" etc. Similarly it will state that the knowledge of Brahma is the means of attaining the highest state and that it can be obtained after renunciation of all objects of desire — whether they are ends or means — and through the grace of the teacher — by the passage, "After examining the worlds" etc. The motive (for desiring to obtain this knowledge) is also stated more than once by passages like "The knower of Brahma becomes Brahma Itself" "Attaining the Highest Immortality (identity with Brahma). they become free from all sides" etc. Even though men of all stages (Āśramas) have the right to acquire this knowledge still the Upaniṣad shows that the knowledge of Brahman in a saṅyāsin (recluse) only is the means for liberation and not (knowledge) in combination with Karma (action) — by the passage, "Through renunciation, and living on alms" etc.; the reason is that knowledge and action are opposed to each other. It is not possible, as is well-known, to combine action even in a dream with the knowledge of the identity of the self with Brahma. Knowledge is independent of time and has no definite cause and (therefore) cannot be limited

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by time. If it is argued that as sages who were householders have handed down this knowledge of Brahma and this is an indication that knowledge can be combined with action, the reply is that this mere indication cannot override this established proposition. It is well-known that even hundreds of injunctions cannot establish the co-existence of light and darkness — how can mere indications do that? Hence is now begun the short explanation of this Upaniṣad which has the above-mentioned relation and purpose. The meaning of the word Upaniṣad is this — Those who approach this knowledge of Brahma conscientiously with faith and devotion, in their case, their various evils of conception, birth, old age and disease etc., are destroyed, or they are united with the highest Brahma or it completely destroys the cause of their transmigration (Saṁsāra) in the nature of ignorance etc. This is so because of the various meanings of the root "ṣad" with prepositions Upa and Ni.

Nārāyaṇa's Muṇḍakopaniṣad Dīpikā (hereafter referred to as N)

This Upaniṣad of the Atharvaveda is to be studied after observing the vow of carrying the fire on the head (Śirovrata) and is therefore called Muṇḍaka. It has three Muṇḍas and six chapters and belongs to the Śaunaka Śākhā of the Atharvaveda. According to Atharva-pariśiṣṭa, there are twenty eight Upaniṣads of Atharvaveda. The subject of this Upaniṣad is Brahma, purpose is liberation, the relation of the purpose with the Upaniṣad is that the Upaniṣad expounds this purpose. One having the fourfold means is qualified to study it. The means are non-attachment with the enjoyment of this world and the next, discrimination between the permanent and impermanent things, having control of mind and senses etc., and the desire to get liberated.

Ānandagirī's commentary on Śaṅkara-bhāṣya (hereafter referred to as A.G.).

Even though there are several Upaniṣads (31 according to Muktika Upaniṣad) of Atharvaveda, Śaṅkara has written his Bhāṣya on Muṇḍaka as this Upaniṣad is useful in interpretation of Brahma-Sūtra 1-2-21 (Adṛśyatvādiguṇako Dharmokteḥ). (In Muṇḍaka 1.1.6 — the highest Brahman is described as Adreśya etc.).

Objection: This Upaniṣad is in the form of Mantras and like Vedic Mantras they should be for the purpose of some action. As these Mantras are not for any action, therefore commentary on them is useless.

Answer: Even though they are not connected with any action, still they throw light on the knowledge of Brahma, and that way are connected with knowledge.

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Objection: As this knowledge is through human agency this Upaniṣad would have a human author, and that would not make it an authority (Pramāṇa) being associated with the defects of human beings.

Answer: These sages only show the line of succession of teachers and pupils, who are propagators of this knowledge and they are not its authors. This line of succession is also not recent but very old. The Upaniṣad itself gives this line of succession in order to praise this knowledge.

Ignorance (Avidyā) which is the cause of Saṁsāra cannot be removed by Aparā Vidyā which is of the nature of action. One cannot remove the ignorance of shell appearing as silver even if one were to perform a hundred Prāṇāyāmas.

Brahma-Vidyā cannot be a subordinate accessory of Karma (action) — Karma is censured later on in this Upaniṣad. If an ornament was not remembered, its mere memory is enough to bring happiness; similarly real knowledge of a rope mistaken as serpent is enough to remove fear, trembling etc., caused by its mistaken belief as serpent. Therefore, no Karma (action) is necessary to remove Avidyā which is the cause of Saṁsāra.

Vedas describe Para-Brahma-Vidyā as means for liberation and which is established in renunciation and non-attachment. Such recluse has no need for any Karma as means. His duty in the fourth Sanyāsa Āśrama is in the nature of control of mind and senses and study of scriptures. His observing rules of purify etc., is not Āśrama duty but is merely meant for Loka-Saṅgraha. His pursuit of Jñāna itself purifies him — as Gītā states that nothing is purer than Jñāna. Saṁdhyā, three times bath and other rules are intended for such Saṅyāsins who have still not acquired knowledge. The conclusion is that Jñāna cannot be combined with action, Brahma is described as Akartṛ — and "I am Brahma" says the Mahāvākya — if that is so, combination of Karma with Jñāna is contradiction in terms. Some teachers in the line of succession like Janaka were householders (and not regular Saṅyāsins) but their Karma is only Karma-Ābhāsa (action in only appearance); as Janaka says "Everything is mine and nothing is mine. Even if the entire Mithilā city is lost in fire, I would not grieve that I lost it".

Atharvaveda has 31 Upaniṣads according to Muktika-Upaniṣad — All of them are not referred to in Bādarāyaṇa's Brahma-Sūtras; Muṇḍaka is specifically referred to in B.S. 1-2-21 and therefore Śaṅkara is writing his Bhāṣya on it. Mention of ancient teachers is

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intended to show that this Brahma-Vidyā is studied by a succession of great teachers.

Out of the four Puruṣārthas, Dharma, Artha and Kāma are ordinary while Mokṣa is the highest.

Śamādi: (1) Śama mental control, (2) Dama control of senses, (3) Uparati non-performance of Karma for the sake of acquiring knowledge, (4) Titikṣā enduring the opposites like heat and cold etc., (5) Samadhāna harmonious condition of mind being free from sleep, laziness, error etc., and (6) Mumuksutva desire for liberation.

Brahmajñāna is the means and the goal is destruction of the knots of the heart, doubts and Karma.

Knowledge of Ṛgveda etc., is of the nature of Karma as it is full of Vidhis (injunctions) and prohibitions (Niṣedhas) which involve action. Avidyā (ignorance) which is the cause of Saṁsāra (transmigration) cannot be removed by the performance of actions. Muṇḍaka itself after describing the sacrificial lore, subsequently censures that lore. This is intended to show that Brahmajñāna alone is the means for realising Brahma.

That certain realised souls like Janaka continued to perform Karma (which in fact is only Karmābhāsa) — therefore there should be a Samuccaya of Jñāna and Karma — this kind of inference (liṅga) cannot negate the rule of Śruti mentioned in this Upaniṣad that realisation is by Saṅyāsayoga and Bhaikṣyācārya — as Śruti is more authoritative than inference (liṅga).

The word Upaniṣad is derived from the root Ṣad which has three meanings — (1) it removes births and deaths, (2) makes us realise Brahma and (3) destroys Avidyā which is the cause of Saṁsāra. Though the real meaning of the word Upaniṣad is Brahma-Vidyā, the books which contain this Brahma-Vidyā are also known as Upaniṣads.

FIRST MUṆḌAKA — FIRST PART

Text

ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Transliteration

Brahmā devānāṁ prathamaḥ saṁbabhūva
viśvasya kartā bhuvanasya goptā.
sa brahmavidyāṁ sarvavidyāpratiṣṭhāma
tharvāya jyeṣṭhaputrāya prāha.

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Translation

1-1-1. Brahmā was the first to manifest himself from among the Gods. He was the creator and protector of the universe. He taught to his eldest son Atharva the knowledge of Brahma on which all other knowledge rests.

Śaṅkara-Bhāṣya: Brahmā had excelled (all others) in every way and was great. He had surpassed others in the matter of Dharma (duty) knowledge, non-attachment and power. "Devas" mean Indra and others who have enlightenment. He (Brahmā) was chief among them because of his virtues — or because he manifested himself before them, of his own free will. He was not born like other mortal beings who take births according to their past good or bad deeds — this is the meaning; as the Smṛti says "He is beyond the reach of senses and cannot be comprehended" (Manu 1-7). He is the creator of the entire universe. He is the protector of the entire universe. These epithets of Brahmā are for praising this knowledge. Brahmā was thus of recognised greatness. Brahmavidyā means knowledge of Brahma i.e. of Paramātman (the highest Self) as stated in Muṇḍaka 1-2-13 "By which the true and imperishable Person (Puruṣa) is known". This indeed is the Paramātma-Vidyā. Or "Brahma-Vidyā" may also mean imparted by Brahmā who was the first manifested. All knowledge rests in Brahma-Vidyā as all knowledge becomes manifest on account of Brahma-Vidyā; or the entity to be known through all knowledge becomes known by this (Vidyā) alone. By the text in Chāndogya 6-1-1 "By which is heard what is unheard, as thought of what is unthought of and is known what is unknown" — By stating it as Sarva-Vidyā-Pratiṣṭhā, this knowledge is enlogised. It was imparted to the eldest son (of Brahmā) called Atharva. He was the eldest in one of the numerous creations of Brahmā.

Comments

The word Atharva ends in "A" or also in "n" (N) Pratiṣṭhā means a resting place. Brahmā excelled all as he had the virtues stated in the Smṛti text "unequalled and perfected knowledge, non-attachment, power and Dharma all of them together as the lord of the universe". He was beyond the reach of senses, cannot be grasped, subtle, non-manifest, eternal, of the nature of all beings, incomprehensible" — "He manifested himself" i.e., he manifested himself without the connection of sperm and ovum (A-G) Brahmā manifests himself not because of his past good or bad deeds but because

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he wants to grace the creation. Brahmā taught this knowledge to his eldest son — this is to indicate that all others too should try to know it.

Mu. 1-1-1 is quoted by Śaṅkara on B.S. 1-2-21 and there he adds that in this Upaniṣad, Brahma-Vidyā is indicated as the main subject; Vidyā is stated to be of two kinds — Parā and Aparā — and it is stated that Parā Vidyā alone makes one realise the Akṣara (imperishable Brahma — and it is in this way that Brahma-Vidyā is discussed in this Upaniṣad. This Brahma-Vidyā cannot be in connection with the Pradhāna of Sāṅkhya which is not Brahma. The Aparā Vidyā dealing with Karma (action) is referred to by the way for the praise of Brahma-Vidyā. Aparā Vidyā is later censured in order that one may get disillusioned by it and become qualified for Parā Vidyā.

Text

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

Transliteration

Atharvaṇeyāṁ pravadeta brahmā'tharvā tām purovācāṅgiré brahmavidyāṁ. sa Bhāradvājāya satyavahāya prāha Bhāradvājo'ṅgirase parāvarām.

Translation

1-1-2 That knowledge of Brahman which Brahma had taught to Atharvan, Atharvan taught to Aṅgir in bygone days. He taught it to Satyavāha, of the family of Bhāradvāja; and Satyavāha Bhāradvāja taught to Aṅgiras that knowledge which came to be known by the less (learned) from those great (in learning).

Śaṅkara-Bhāṣya: That Brahma-Vidyā which Brahma had taught to Atharvan, that some Brahma Vidyā learnt from Brahmā was taught in ancient times by Atharvan to Aṅgir. That Aṅgir taught that knowledge to Satyavāha of the family of Bharadvāja. This Bhāradvāja taught to Aṅgiras who was either his pupil or son this Parāvarā Vidyā — which means learnt in succession from the great by the less learned or it is so called because it includes all knowledge great and small. In the last line of the Mantra we should add the word "taught" to complete the sentence.

(N) Parā Vidyā deals with Nirguṇa Brahma and Aparā Vidyā deals with Dharma, Adharma, their means, their fruits and with

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lower (Apara) Brahma. As Brahma-Vidyā comprehends or pervades all knowledge — Parā and Aparā, it is called Parāvarā.

Text

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ।। ३ ।।

Transliteration

Śaunako ha vai mahāśālorigirasaṁ vidhivadupasannaḥ papraccha. kasminnu bhagavo vijñāte sarvamidaṁ vijñtaṁ bhavatīti.

Translation

1-1-3: Śaunaka was verily a great householder. He duly approached Aṅgiras and asked him "Venerable Sir! by knowing what, everything else becomes known?

Śaṅkara-Bhāṣya: Śanuaka, son of Sunaka, was a great householder. He approached, with due ceremony as prescribed by the scriptures, the preceptor Aṅgiras who was the pupil of Bhāradvāja. Having so approached, he asked. The phrase approached duly (i.e. with proper ceremony) indicates that before the connection of Śaunaka and Aṅgiras, there was no specific rule for ancient people before them in respect of the manner of approaching (the teacher). This phrase is intended to lay down the time of this binding rule; or it may be interpreted as applicable to all, on the analogy of a lamp placed in the midst of the house (illuminating the entire house). The reason is that it is intended that this rule of approach is also applicable to people like us. What did he ask? O Venerable Sir! The word "Nu" expresses doubt. By knowing what can everything else become specially known? Śanunaka had heard from good people "that when one is known, he becomes the knower of everything". "Vijñātam" means becomes specially known. Desirous of acquiring that special knowledge, he asked about his doubt "By knowing what etc." Or he came to know about it from popular belief and asked this question. In the world there are different pieces of gold etc., and by knowing the (original) one substance of gold etc., these pieces are known by people. Similarly, is there any one cause for this diversity of the entire universe, so that by knowing this one, the entire thing becomes known? It may be objected that (the question is not properly worded for) without (first) knowing the existence of that thing, the question "by knowing that one thing" is not proper. He should have asked "what is that etc." First the existence should be established and then the question can arise "By knowing that etc." — just as we say "in

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which shall we place this?" But we say no (to this objection); this form of question is appropriate, for otherwise there would be verbosity and unnecessary effort.

Comments

(N) "Vidhivat" — the duty of carrying the bundle of sacrificial sticks (Samidh) in hands etc.

(A-G) when the material cause (upādāna) is known the effect made out of it has no seperate existence — this is the general concommittance. That is why the question is asked.

"Mahāśālaḥ" — great householder who has spacious halls for sacrifice, cooking etc.

Madhya — dīpikānyāya is also known as Dehalidīpakanyāya "Good people" i.e. eminent men like Manu, Vyāsa and others.

B.S. 1-4-23 says that Brahma is both the material and instrumental cause (Upādāna and Nimitta) of the world, as in the Upaniṣads such is the solemn declaration and illustrations for this proposition are also given. On this Sūtra, Śaṅkara quotes this Mantra (Mu. 1-1-3) as solemn declaration and Mu. 1-1-7, "just as herbs arise from the earth" as illustration. He also quotes Ch. 6-1-4, 5 and 6, "Just as from one clod of earth etc."; as illustration (of material cause) and quotes the passage "By seenig, hearing, thinking and knowing Ātman, all this becomes known, as solemn declaration. (cf. Br. Up. 4-5-6-8). He adds that Brahman should be understood as the instrumental cause (nimitta) also, as there is no other presiding authority. Mu. 1-1-3 is also quoted in S.B. on B.S. 1-2-21 where the whole Adhikaraṇa of B.S. is based on Mu. 1.1.5 and 6.

Text

तस्मै स होवाच । द्वे विद्ये वेदितव्य इति ह स्म यद्
ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥

Transliteration

tasmai sa hovāca. dve vidye veditavya iti ha sma yadbrahmavido vadanti parā caivāparā ca.

Translation

1-1-4 To him he said "Two kinds of knowledge should be known — the higher (Parā) and the lower (Aparā) — this indeed is said by those who know Brahman".

Śaṅkara-Bhāṣya: To that Śaunaka, Aṅgira replied. What he said in reply is being stated. Two kinds of knowledge should

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be known. Thus it is said by the knowers of Brahman, who know the import of the Vedas, the seers of the Absolute truth. Which are the two (kinds of knowledge)? The higher being the knowledge of Paramātman (the highest Reality) and the lower relating to the means and fruits of Dharma and Adharma (good and bad actions).

Objection: Śaunaka asked "By knowing what is everything else known?" Instead of replying to that, something irrelevant is being replied like," there are two kinds of knowledge etc."

Siddhāntin: This (reply) is not faulty; for the reply requires this particular order of statement. The lower kind of knowledge is really Ignorance. This should be dispelled. By coming to know about it (Aparā Vidyā) nothing is known really (i.e. about the Real). The rule is that one must first refute the prima facie argument (Pūrvapakṣa) and then state the conclusion (Siddhānta).

Comments

Without examining and getting disillusioned by the Aparā Vidyā, one does not get keen about acquiring the Parā Vidyā; and the conclusion, that by knowing Brahman everything else becomes known, does not get fixed in the mind. Examination of and there after getting disillusioned of Aparā Vidyā is mentioned in Mu. 2-2-12. In order that Aparā Vidyā may be ultimately rejected, it is being mentioned here.

Text

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

Transliteration

tatrāparā Ṛgvedo Yajurvedaḥ Sāmavedotharvavedaḥ Śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣāmiti. atha parā yayā tadakṣaramadhigamyate.

Translation

1-1-5: There, the lower knowledge, consists of Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda, science of phonetics, science of rituals, grammar, etymology, prosody and astrology; and the higher knowledge is that by which the immortal is known.

Śaṅkara-Bhāṣya: Now the lower knowledge is being explained. Ṛgveda, Yajurveda, Sāmaveda and Atharvanaveda — these four Vedas; and the science of phonetics (Śikṣā), science of rituals

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(Kalpa), grammar, etymology (Nirukta) prosody and astrology — these six are the subsidiary parts (Aṅgas) of Veda. All this knowledge is the Aparā Vidyā (lower knowledge); now will be described the Parā Vidyā (higher knowledge); it is that by which is known that Immortal, as will be described hereafter. The root "gam" with "adhi" is generally used in the sense of obtaining (knowing). There is no difference between the sense of reaching and knowing the highest. The removal of ignorance is itself the attainment of the highest. It means the same thing.

Objection: If this Parā Vidyā is excluded from Vedas like Ṛgveda etc., how can it be the highest and the means to Mokṣa (liberation)? For Manu 12-25 says "those Smṛtis which are excluded by the Vedas etc." They will not be acceptable as their view is wrong and they do not produce the (desired) results. The Upaniṣads also will be excluded from the Vedas like Ṛgveda etc. If they are included in the Vedas like Ṛgveda etc., the making of their distinction is useless i.e. making their separate mention as Parā.

Siddhānta: We say no, for, when we say Vidyā, we mean the knowledge of that particular subject. The knowledge of the Immortal to be known from the Upaniṣads is mainly called Parā Vidyā and not mere the collection of words of the Upaniṣads; but by the term Veda is meant the collection of all words forming the Veda. Even if one were to know this collection of words, still the knowledge of the Immortal is not possible without a (further) separate effort like approaching the teacher and non-attachment. For this reason, Brahma-Vidyā (knowledge of Brahman) is separately mentioned as Parā Vidyā.

Comments

In the Smṛtis, fourteen kinds of Vidyās are mentioned — four Vedas, their six Aṅgas, Purāṇa, Nyāya, Mīmāṁsā and Dharmaśāstra. None of the five commentators of this mantra of the Upaniṣad has referred to the latter four. It therefore appears that their mention (in this mantra) (according to some other reading) is an interpolation. Parā Vidyā means the realisation (Sākṣatkāra) of Brahma — not the collection of words which produce it — otherwise it would be excluded from Vedas like Ṛgveda etc. (N) Śaṅkara clears this by pointing out that knowledge of Brahman comes by experiencing it through the teaching of preceptor, non-attachment etc. The knowledge of Brahman is direct as opposed to the indirect knowledge gained by reading or hearing the words.

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This mantra is referred to by Śaṅkara in his Bhāṣya on B.S. 1-2-21 which describes Brahman as not perceivable etc., and in B.S. 3-3-33 which says that all the negative characteristics of Brahman (Akṣara), wherever mentioned in different Upaniṣadic texts, should be included in describing Brahman as their nature of describing Brahman (negatively) is common and the same Brahman is known from all of them. In this connection Śaṅkara illustrates Br. Up. 3-8-8 as the other texts describing Brahman negatively. "O Gārgi! Brahmins call this Akṣara not gross, not subtle etc." Śaṅkara says that this rule is like the one mentioned in Jaiminī Sūtra 3-3-8 which is applied in the case of Upaniṣad Iṣṭi.

Text

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Transliteration

yattadreśyamagrāhyamagotramavarṇcakṣuḥ śrotraṁ tadapāṇipā daṁ. nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ tadavyayaṁ yadbhū-tayonī paripaśyanti dhīrāḥ.

Translation

1-1-6: It is that which cannot be perceived, cannot be grasped, which is without origin, which is without any properties (Varṇa), without eyes or ears, without hands or legs, eternal, manifested in many ways (Vibhu) all pervading very subtle and undecaying. This is visualised by the wise as the cause of all elements (Bhūtas).

Śaṅkara-Bhāṣya: As is the case with an injunction (Vidhi) something else remains to be done, e.g. as in the case of Agnihotra ceremony etc., after we know the sense of the injunction sentence, something else remains to be done in the nature of collecting together agents (or instruments) like the doer etc. — that is not the case with Parā Vidyā. Here it (the purpose) is accomplished simultaneously on knowing the sense of the sentence, as there is nothing more to be done except merely being established in the knowledge of the sense revealed by the words. For that reason, the Parā Vidyā is now being described with special reference to Akṣara (Brahman) — by the text "that is not possible to be perceived etc."

Having brought to the mind that which is to be stated as already known, the text explains: Adreśyam (cannot be seen) means

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not possible to be known by all the intellectual senses; for the vision, which is employed externally, is the agent for (representative of) the activities of all the five senses of knowledge. Agrāhyaṁ (cannot be grasped) means not the object of all sense organs of action.

Agotram: Gotra means the origin — the phrase means without connection or source. There is no source of it with which it can be connected. *Varṇas* are properties which can be described like grossness etc., whiteness etc. That Akṣara is *Avarṇa* as it has no such properties. *Acakṣuḥ-śrotraṁ* the eye and the ear are instruments in all creatures for knowing names and forms — as they are not there. It (Brahman) is called without the eye and the ear. It (Brahman) is called in the text "Knower of all, knowing everything" — as it has thus the attribute of consciousness, it may be presumed that like creatures of the world, it too has an eye and an ear — this presupposition is avoided by the phrase" without the eye or the ear". For, there are texts which say "It sees without the eye and hears without an ear". Further It is without hands and legs i.e. without sense organs of action. As it cannot be grasped, or is ungrasping, therefore it is eternal and indestructible. It is vibhu i.e., manifesting itself in various ways in the form of creatures from Brahmā onwards to immoveable object. Sarvagataṁ means all pervading like Ākāśa (sky) Susūkṣmaṁ i.e., very subtle as it is devoid of any cause, making it gross, like sound etc. which are the causes of greater and greater grossness in order in the elements like sky, wind etc., as it is without that, It is called very subtle. Further, It is Avyayaṁ, undecaying on account of the same aforesaid characteristics. As it is without a body, It cannot have any decay in the nature of any decrease of Its limb as of a body; nor can It have a decrease of treasure as of a king; nor can it have a decrease of qualities as It is without qualities and is the Self of all. Dhīrāḥ i.e. intelligent discriminating persons cognise It is the Self of all the Immortal, the Source of all movables and immovables — It is as described above. The meaning of the entire passage is that this is Parā Vidyā by which such Immortal Brahman is known.

Comments

"Dṛśi" in the Bhāṣya means Jñāna which goes out from the mind, covers external objects like pot etc., and the five senses become the instruments of knowledge. Aguṇatva in Bhāṣya means not subordinate to anything; and Sarvātmakatva means there is nothing in It which is to be rejected. Parā Vidyā is distinguished from the

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knowledge of Karma (A.G.) "Brahman is called both Nitya and Avyaya; therefore It cannot be Pariṇāmi-nitya as held by some".

In B.S., Bādarāyaṇa devotes one full Adhikaraṇa (Aḍṛśyatvādi) 1-2-21 to 23 on this and several other Mantras of Muṇḍaka. Akṣara is known by Parā Vidyā and that Akṣara is described in this Mantra as adreśya etc. This attribute Adreśya cannot apply to Pradhāna of Sāṅkhya as in 1-1-9, Akṣara is also described as Sarvajña Sarvavit (knower of all, knowing everything) nor to Pradhāna to Jīva who is only Alpajña. It therefore applies to Brahman. This is proved because of the Pratijñā (Solemn declaration) in Muṇḍaka 1-2-13" the Brahma Vidyā was taught by which the Akṣara Puruṣa is known" and this very Akṣara is called Bhūtayoni (source of all creatures or elements). The illustrations of spider etc. are given. B.S. 1-2-22 says Brahman is distinguished from Pradhāna and Jīva. It is called Divya etc. in Muṇḍaka 2-1-2. In Muṇḍaka 2-1-2. It is called higher than the high "Akṣara". Here Akṣara is interpreted by Śaṅkara as Māyātatva. Here "Akṣara" means that which pervades its subsequent transformations (Aśnoti Vyāploni Sva-Vikārajātam) i.e. Māyātatva which is higher than its Vikāras, which is dependent on Iśvara (Iśvara-āśraya) and which is the Upādhi of Iśvara, Brahman is higher than this "Akṣara" or Māyātatva. In this way Brahman is distinguished both from Pradhāna and Jīva in B.S. 1-2-22 according to Śaṅkara. This interpretation of "Akṣara" (as Māyātatva) is the same as given by Śaṅkara to the Gītā Verse 15-16 "Kuṭasthaḥ Akṣaraḥ ucyate" where Kuṭa is taken as Māyā and Akṣara as Māyāśakti (as Saṁsāra Bīja is Ananta, Na Kṣarati, therefore Akṣara). B.S. 1-2-23 says that this Bhūtayoni Akṣara (known from Parā Vidyā) is not Jīva as the Svarūpa of this Akṣara Brahman is described in Muṇḍaka 2-1-4 "Agni (Dyuloka) is its head etc". and Muṇḍaka 2-1-10". Puruṣa (Brahman) is this Viśva (Universe) etc". also Ṛgveda 10-121-1. "In the beginning, there was Hiraṇyagarbha etc". In his Bhāṣya on B.S. 1-2-21 to 23 (Adṛśyatvādhikaraṇa) Śaṅkara has referred to and interpreted the following 12 Muṇḍaka Mantras 1-1-1, 1-1-3, 1-1-6, 1-1-7, 1-1-9, 1-2-7, 1-2-12, 1-2-13, 2-1-2, 2-1-4 and 2-1-10.

By B.S. 3-2-22, it is stated that the phrase Neti Neti negatives the Rūpa-prapañca of Brahman and Brahman remains as residue. B.S. 3-2-23 says that this Brahma cannot be grasped as it is Avyakta — not capable of being grasped by senses; and in this connection this Mantra of Muṇḍaka 1-6 (Yat Tad Adreśyam etc.) is cited in B. S. Bhāṣya as authority along with Muṇḍaka 3-1-8 (Na cakuṣuṣā gṛhyati etc.) Br. Up. 3-9-26, Tai-Up. 2-7-1 and Gītā 2-25. Between

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Muṇḍaka 1-1-6 and 1-1-7, R.R. has another mantra. He admits that this mantra is not taken as genuine at this place by others, though he comments on and defends it. Śaṅkara does not recognise or comment on it. See the Comparative Survey (Pp. 201ff) on this point.

Text

यथोर्णनाभिः सृजते गृह्यते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Transliteration

yathorṇanābhiḥ sṛjate gṛhṇate ca yathā pṛthivyāmoṣadhayaḥ saṁbhavanti. yathā sataḥ puruṣāt keśalomāṇi tathākṣarāt saṁbhavatīha viśvaṁ.

1-1-7 Just as a spider throws out and absorbs, as medicinal herbs come out of the earth and as hairs grow from a man, in the same way the universe is created from the Immortal

Śaṅkara-Bhāṣya: It was stated that the Immortal is the source of all creatures (or elements). How it is this source is being explained by well-known examples. As is well-known in the world, as spider, without expecting any other cause, creates itself threads which are not separate from its body by throwing them out and again absorbs them by making them part of itself; just as rice and unmoving (trees) etc., arise from the earth without being distinct from it; and just as from a living man grow hairs which are of a different nature from him. As is seen in the case of these illustrations the entire universe, both of the same nature and different nature, is created in this circle of saṁsāra, from the Immortal, of the characteristics described above, without expecting any other cause. Several illustrations are given to make the meaning easily understandable.

Comments

Here, three illustrations are given: (1) By the first illustration of the spider, it is shown that Brahman can create without any other outside help or material. (2) By the second illustration of the earth and medicinal herbs, it is shown that Brahman can be the cause of which the effect is of the similar nature in every way. (3) By the third illustration of man and his hair it is shown that the Brahman can be the cause even though the effect may be of a different nature.

In B.S. 1-4-23, It is pointed out that Brahman (i.e. Māyā-śabala Brahman according to Śaṅkara) is the material cause (Pra-

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kṛti) and also the instrumental cause (Nimitta) of all creation because there is that kind of solemn declaration (Pratijnā) and there are illustrations for that in the Upaniṣads. In his B.S. Bhāṣya, Śaṅkara quotes Muṇḍaka 1-1-2 and Ch. Up. 4-5-6, 8 as illustrations. Prakṛti means material cause as Pāṇinī 1-4-30 says that Prakṛti means a procreator. Brahman is the instrumental cause as "It saw" and there is no other overseer.

Text

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

Transliteration

tapasā cīyate brahma tatonnamabhijāyate. annātpraṇo manaḥ satyaṁ lokāḥ karmasu cāmṛtaṁ.

1-1-8: Brahman increases in size by Tapas and from that is born food; from food is produced Prāṇa, mind, Bhūtas (satya), worlds, Karma and with that its unending (fruits) (Amṛtam).

Śaṅkara-Bhāṣya: The universe which is created from Brahman is created in the following order not simultaneously like throwing of a handful of jujube fruits (Badara) from the hand. This Mantra is intended to show that, the Immotral Brahman which is the cause of creatures and which knows the manner of creation, increases in size by Tapas i.e. by knowledge; it is like a seed increasing in size when it is ready to bring out the sprout or like a father fattening with delight when desirous of producing a son. As Brahman is all-knowing, It has the knowledge of creation, sustanance and absorption and therefore from that Brahman, so increased in size, is born Food i.e. the unmanifested (Avyakṛtam i.e. the Māyātatva) which is the common cause for all intended creation. From the (Avyakṛta Māyātatva) which has thus become fit for the state of intended creation, is produced the Prāṇa i.e. Hiraṇyagarbha. He is endowed with the Brahman's powers of knowledge and action, is common aggregate cause of the universe, the self of the universe and the sprouting seed of the totality of cosmic ignorance (Avidyā), desires and Karma (actions). The phrase produced is understood in the context. From this Prāṇa (Hiraṇyagarbha) is produced the mind which has the characteristics of resolution, indecision, doubt, determination etc. From such mind with the characteristics of resolution etc. is born Satya i.e. the five elements called Ākāśa (sky) and others (five Bhūtas). From such five elements called Satya — the seven Lokas (worlds), like Bhūḥ (the earth) and others are created

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in the order of global egg. In them the Karma (acts) for men and creatures according to their caste and stage of life; and in the Karmas (acts) which are the cause, are produced their unending (Amṛta) fruits. So long as the Karmas are not destroyed in spite of these being in existence for millions of kalpas; till that time even their fruits are not destroyed — therefore the fruits are called Amṛta (unending).

Comments

The mind spoken of here is the cosmic mind. Kalpa means time equivalent to a day of Brahma or 432 million years of the mortals.

Text

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः।
तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

Transliteration

yaḥ sarvajñaḥ sarvavidyasya jñānamayaṁ tapaḥ. tasmadetad braḥma nāma rūpamannaṁ ca jāyate.

1-1-9: From that (Brahman) which knows all (in general) and knows everything (in particular) is born Tapas which consists of knowledge, from that are born this Brahma (Hiraṇyagarbha) name, form and food.

Śaṅkara-Bhāṣya: This Mantra in the following words concludes the same thing stated earlier. That Akṣara (Immortal) of the nature described above knows all in general and knows everything in particular. Its Tapas consists of Jñāna i.e., modification of knowledge, in the nature of omniscience, which comes without any effort. From such Sarvajña (all knowing) the Brahma namely Hiraṇyagarbha is born as Kārya (effect); also are (created) names like this is Devadatta, Yajñadatta etc. and forms like this is white, blue etc. also food like rice, barley etc. In this way there is nothing in this Mantra which is inconsistent with what is said before.

Comments

Jñāna is here the modification of Māyā which is when predominantly consisting of the Sattva-guṇa. In the Bhāṣya, Sāmānyena means by Samaṣṭi Māyā Upādhi (by means of cosmic ignorance i.e. ignorance in the aggregate) and Viśeṣeṇa means by the conditioning (Upādhi) of individual ignorance (Vyaṣṭi Rūpa Avidyā) (A.G.).

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B.S. 2-1-28 states that Brahman without getting modified creates creations of diverse kinds. B.S. 2-1-30 says that this is possible. Brahman is possessed of all powers and Śaṅkarā quotes in his Bhāṣya there this Mantra of Muṇḍaka 1-1-9 along with Ch. Up. 3-14-4 "Sarvakāmaḥ etc." In his Bhāṣya on B.S. 2-1-31, Śaṅkara says that as all particulars are negated in (Para) Brahma — therefore this statement of possession of all powers" is due to its Rūpa being fancied by Avidyā.

Here ends the first part of all the first Muṇḍaka.

FIRST MUṆḌAKA — SECOND PART

Text

तदेतत्सत्यम् :

मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ।। १ ।।

Transliteration

tadetatśatyam mantreṣu karmāṇi kavayo yānyapaśyaṁstāni
tretāyāṁ bahudhā santatāni
tānyācaratha niyataṁ satyakāmā eṣa vaḥ panthāḥ
sukṛtasya loke.

Translation

1-2-1: It is true that the sages found various Karma in the Mantras and that they were practised in the Tretā age in many ways. You practise them regularly with true desires. That is your way for the attainment of rewards for your good karma.

Śaṅkara-Bhāṣya: It has been stated in the (5th) Mantra that Ṛgveda, Yajurveda etc., along with their subsidiary texts (Aṅgas) are called *Aparā Vidyā*. Similarly from the Mantra beginning with "Yat Tad Adreśyam" to the Mantra ending with "Nāmarūpam Annaṁ ca jāyate" has been specifically described the Parā Vidyā by which the Akṣara can be known. Thereafter should be discussed the two subjects of these two Vidyās viz, Saṁsāra and liberation therefrom. For this purpose, the subsequent text is now begun. The subject of Aparā Vidyā is Saṁsāra which consists of actions, their means, the doer, the fruits etc., and it is without beginning or end, and fit to be discarded by everybody being of the nature of misery. When looked at in its entirely it is of the nature of unbroken continuity like the flow of a river. The subject of Parā Vidyā is liberation which consists in the nature of the cessation of

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this Saṁsāra, and is beginningless, endless, immortal, deathless, fearless, pure, transparent, of the nature of being established in one's self, of the highest bliss and without a second. First is shown the subject of the Aparā Vidyā. Only when that is seen, can one have a disgust for it. For, it will be stated "Having examined the worlds attained by Karma etc". Examination is not possible without seeing what it is. Therefore, the text now shows that Satyam i.e., it is true. What is true? In the Mantras of Ṛgveda etc., Karmas (rites) like Agnihotra etc., are brought to light and they were seen by intelligent sages like Vaśiṣṭha and others. This is true, because they were the never failing means of fulfilling the desires of men. They were enjoined in the Vedic Texts and seen by sages. Tretāyāṁ means in the collection of three Vedas and performed in three different ways with the help of the three priests called *Hotā, Adhvaryu* and *Udgatā*, These rites were performed in various ways by those who follow the path of Karma. Tretāyāṁ may also mean acts generally performed in the Tretā age. For this reason, you practise them constantly, desiring appropriate fruits for these rites. This is your path for attaining fruits of acts performed by you. Loka means the fruits of Karma (rites); the meaning is that this is the path to attain them. The rites like Agnihotra etc., which are prescribed in the three Vedas are the path i.e., they are the sure means for attaining their respective fruits.

Comments

The meaning of the phrase "It is true" is this. The various Vedic rites (Karma) are sure to give their respective fruits if there is nothing in the nature of impediment to obstruct their fruits. The three priests are (1) Hota of Ṛgveda, (2) Adhvaryu of Yajurveda and (3) Udgātā of Sāmaveda. Agnihotra means maintaining sacred fire and offering oblations to it. Thereafter only one becomes entitled to all other sacrificial Karma. Thus Agnihotra is the primary rite. These rites like Agnihotra etc., are described here in order to subsequently create disgust for them by pointing out that the reward of their performance is impermanent.

Text

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने।
तदाऽऽज्यभागावन्तरेणाहुतीः प्रतिपादयेत् ॥ २ ॥

Transliteration

yadā lelāyate hyarciḥ samiddhe havyavāhane
tadā'jyabhāgāvantareṇāhutīḥ pratipādayet.

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Translation

1-2-2: When the flames rise high and flicker in the ignited fire, at that time one should give oblation in the space in between the places of the two pourings of ghee (given to Agni and Soma) known as Ājyabhāga.

Śaṅkara-Bhāṣya: Here, Agnihotra is first being discussed by way of illustration. When the fire is well ignited with fuel placed therein and when the flames start moving, at that time, in the flames so moving, the oblations should be offered in the space called Āvāpa which is between the places of the two pourings of ghee (clarified butter) on either side, intending them to be for the deity (prescribed). The word oblations is used in plural because this is to be done for many days. The path of Karma (rites) consisting of offering the oblations in a proper manner is meant for attaining good worlds but its proper performance is not easy. There are many obstacles on the way.

Comments

Agnihotra is the regular maintenance of the sacred Vedic fire. When a man gets a son and his hair are still black, he is asked to maintain this sacred Vedic fire. This Agnihotra is the primary rite and thereafter only one becomes entitled to further Yajña Karma. This makes it of primary importance. According to Yajurveda, one oblation is to be given to Prajāpati silently and two other oblations of ghee are to be given to Indra which are known as Āghāra. Thereafter two oblations are to be given separately to deities Agni and Soma like "Agnaye svāhā" and "Somāya svāhā" and they are known as Ājyabhāga. These latter are to be given, in the north and south of the Āhavanīya fire, to Agni and Soma respectively. All other oblations are in the space in between these two pourings of ghee called Ājyabhāga and the middle space known as Āvāpa-Sthāna. These Agnihotra oblations are two — in the morning they are to Sūrya and Prajāpati and in the evening to Agni and Prajāpati (A.G.).

Text

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान् हिनस्ति ।। ३ ।।

Transliteration

yasyāgnihotramadarśamapaurṇamāsamacāturmāsyamanāgrayaṇamatithivarjitaṁ ca.
ahutamavaiśvadevamavidhinā hutamāsaptamāṁstasya lokān hinasti.

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Translation

1-2-3: One who performs Agnihotra without Darśa, without Paurṇamāsa, without Cāturmāsya, without Āgrayaṇa, without guests (Atithi), without oblations, without Vaiśvadeva or without proper offering of oblations destroys his worlds right upto the seventh.

Śaṅkara-Bhāṣya: In what way (there are obstacles?) One whose Agnihotra is without Karma (rite) known as Darśa. Those who perform Agnihotra rite must necessarily perform the Darśa rite. That which is connected with Agnihotra is like an attribute of Agnihotra. It means "when Agnihotra is performed without Darśa". Similarly the expressions Paurṇamāsa etc. are to be taken as attributes of Agnihotra. Without Paurṇamāsa means without the rite known as Paurṇamāsa. Without Cāturmāsya means without the rite known as Cāturmāsya. Without Āgrayaṇa means without the rite of known as Āgrayaṇa which is performed in the Autumn season. Without guests means without daily honouring guests. Without proper oblations means without offering proper oblations himself at the time of Agnihotra. Like "without Darśa rite", without Vaiśvadevā means without the rite of Vaiśvadevā. Even if oblations are offered, if they are offered in an irregular manner, when (in this manner) such Agnihotra is badly performed or not performed, what is the result? It destroys all the worlds, including the seventh, of the performer and the only result is the trouble in performing (such) Agnihotra. The seven worlds from "Bhūḥ" to "Satya" are to be attained as the fruit only if the rites are properly performed as *Karmas* have their resulting fruit. Such worlds cannot be attained by badly performed Agnihotra etc., therefore they are called as if "destroyed" but the trouble of performing them is inevitable. Or the seven worlds may mean the father, grandfather and great grandfather, son, grandson and great grandson and himself — as they are all connected with each other by the benefit of offering of Piṇḍa (rice-balls given in Śrāddha ceremony), such seven worlds may not be for one performing Agnihotra and the rest as stated above, and therefore are called "destroyed".

Comments

Agnihotra is to be performed daily and two oblations are to be given both in the morning and the evening.

Darśa and Paurṇamāsa: These two rites are to be performed every month on the new moon day and the full moon day. The Śruti says that by such performance one achieves Svarga (heaven). Prayāja and Anuyāja are their subsidiary rites.

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Cāturmāsya is one of the seven rites known as Haviḥ-Saṁstha. They are Agnihotra, Darśapaurṇamāsa, Āgrayaṇa, Piṇḍapitṛyajña, Cāturmāsya, Nirudhapaśubandha and Śautṛmaṇi. Merit of performing Cāturmāsya is stated to be infinite. It has subsidiary rites like Vaiśvadevā, Varuṇapraghāsa, Śākamedha, Śunārīriya etc.

Āgrayaṇa: It is one of the Itaveḥ-Saṁstha. This is performed in the autumn when new corn is offered in oblations and then eaten.

The seven worlds like "Bhūḥ" etc., are Bhūḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ, and Satyam.

Text

काली करली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गनी विश्वरुची च देवी लेलायमाना इति सप्त जिव्हाः ॥ ४ ॥

Transliteration

kālī karālī ca manojavā ca sulohitā yā ca sudhūmravarṇā
Sphuliṅginī viśvarucī ca devī lelāyamānā iti sapta jihvāḥ.

Translation

1-2-4: The seven moving flames of fire, called its tongue, are Kālī (black), Karālī (fierce), Manojavā (as swift as the mind), Sulohitā (very red), Sudhūma-Varṇā (of the deep colour of smoke), sphuliṅginī (having sparks) and Viśvarucī Devī (shining and bright on all sides).

Śaṁkara-Bhāṣya: Kālī, Karālī, Manojavā, Sulohitā, Sudhūma varṇā, sphuliṅginī and Viśvaruci Devī — these are the seven moving tongues. From Kālī upto Viśvarucī Devī are the seven moving tongues of fire meant for swallowing the oblations which are offered.

Text

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

Transliteration

eteṣu yaścarate bhrājamāneṣu yathākālaṁ cāhutayo
hyādadāyan.
taṁ nayantyetāḥ sūryasya raśmayo yatra devānāṁ
patireko'dhivāsaḥ.

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Translation

1-2-5: One who performs (the Agnihotra) by offering oblations, in these illumined flames at the proper time, to him such oblations, becoming rays of the sun carry to the place where the Lord of Devas is the sole sovereign.

Śaṅkara-Bhāṣya: When one performs the Agnihotra and other rites in these different bright tongues of fire. At the proper time means performing each rite at the proper time prescribed for it; these oblations carry (Ādadāyan) the sacrificer who has offered the oblations, by becoming rays of the sun i.e. through the rays of the sun, to heaven where Indra, the Lord of Devas is the sole sovereign above all.

Comments

(N) takes Ā with Carate, Dadāyan he takes to mean "performing these rites to purify himself". He also refers to Śaṅkara's explanation of Ādadāyan as "the oblations carrying the Yajamāna Devānāṁ Pati may be taken as Indra or Prajāpati (N)".

Text

एह्योहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ।। ६ ।।

Transliteration

ehyehīti tamāhutayah suvarcasaḥ sūryasya
raśmibhiryajamānaṁ vahanti.
priyāṁ vācamabhivadantyo'rcayantya eṣa vaḥ
puṇyaḥ sukṛto brahmalokaḥ.

Translation

1-2-6: Those bright oblations speak pleasing words "come, come, this is your world of Brahma (svarga) attained by your good deeds" and honouring him, they carry the sacrificer through the rays of the sun.

Śaṅkara-Bhāṣya: How? It is stated that they carry the sacrificer through the rays of the sun. The bright oblations carry the sacrificer proclaiming "come, come." They speak pleasing, agreeable words of praise and honouring him, stating this is your world of Brahma, pure and attainable by your good deeds. This Brahmaloka is in the nature of fruits (of your good deeds). They carry him speaking such pleasing words. Brahmaloka here means Svarga (heaven) according to the context.

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Comments

Brahmaloka in this Mantra cannot mean Mokṣa and it is in the nature of fruits of the performance of sacrificial rites.

Text

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ।। ७ ।।

Transliteration

plavā hyete adṛḍhā yajñarūpā aṣṭādaśoktamavaraṁ
yeṣu Karma.
etacchreyo ye'bhinandanti mūḍhā jarāmṛtyuṁ te
punarevāpi yanti.

Translation

1-2-7: The eighteen persons concerned with the rite of sacrifice are insecure and impermanent and this rite of sacrifice wherein they are mentioned is of an inferior nature. Those ignorant people who rejoice in this activity thinking that it leads to bliss, once again suffer old age and death.

Śaṅkara-Bhāṣya: "Plavāḥ" means perishable because they are insecure, not safe. These are eighteen persons connected with the rite of sacrifice — the sixteen priests, the sacrificer and his wife. They as a group are called the forms of sacrifice. The Karma which is stated in the Śāstra as depending on them is of an inferior nature as it is mere Karma without knowledge. As these eighteen persons on whom this inferior karma depends are impermanent, being perishable, therefore the Karma performed by them and its fruits are also not of a permanent nature. It is like the milk, curds etc., when the pot (containing them) is destroyed. As in this way, the non-discriminating ignorant persons exult over this kind of Karma as a means to Bliss, they stay in svarga (heaven) for some time and again suffer old age and death.

Comments

Agnihotra etc., which when performed without knowledge is due to ignorance and ultimately leads to misery; it is therefore worthless, its fruit is transitory in the nature of a short stay only in heaven and thereafter there are future births and successive old age and death. Such rites are condemned here in order to create Vairāgya for them — for creating dissatisfaction and disillusionment for them. Only after such disgust, one becomes entitled to

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Parā Vidyā. See B.S.S.B. on 1-2-21 in the Adṛśyata-Adhikaraṇa where this and many other Mantras of the Muṇḍaka are cited and explained.

Text

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथाऽन्धाः ॥ ८ ॥

Transliteration

avidyāyāmantare vartamānāḥ svayaṁ dhīrāḥ
paṇḍitaṁmanyamānāḥ.
jaṅghanyamānāḥ pariyanti mūḍhā andhenaiva nīyamānā
yathān'dhāḥ.

Translation

1-2-8: The stupid people remain in ignorance in various ways feeling proud that they have accomplished their object; as on account of their attachment, these performers of rites do not know (the path of real happiness). Therefore they becoming miserable fall down from the heavenly world after their fruits are exhausted.

Śaṅkara-Bhāṣya: Further, remaining in the midst of ignorance and mostly without discrimination and believing themselves as intelligent and as having knowledge of all things worthwhile knowing — these ignorant people wander, being greatly afflicted with old age, disease and numerous other troubles. Just as in the world blind men when shown the path by other blind men, being without eyes and without vision fall into pits and thorns.

Comments

Blind men are without vision (Dasṛśana); similarly these ignorant people are without Jñāna (Darśana). Karma which they perform is Andha (blind) i.e. Acetana and therefore cannot lead them to Bliss.

Text

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः।
यत्कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

Transliteration

avidyāyāṁ bahudhā vartamānā vayaṁ kṛtārthā
ityabhimanyanti bālāḥ.
yatkarmiṇo na pravedyanti rāgāt tenāturāḥ
kṣīṇalokāścyavante.

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Translation

1-2-9: These stupid people remain in ignorance in various ways and believe that they have accomplished their object. As these performances of Karma, on account of their attachment, do not know (the real path of happiness) they feeling miserable, fall from the heavenly world when the fruit of their Karma is exhausted.

Śaṅkara-Bhāṣya: These dull-headed people remain in ignorance in various ways and pride themselves over the fact that they have accomplished their object. As these performers of Karma do not know the truth on account of their being overcome by their attachment to the fruits of their karma, therefore they are afflicted with misery and fall from the world of heaven when the fruit of their karma is exhausted.

Comments

Kṛtārtha means they feel that they have accomplished the object both in this world and the other.

Text

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः।
नाकस्य पृष्ठे ते सुकृतेऽनुत्वेमं इमं लोकं हीनतरं वा विशन्ति ।। १० ।।

Transliteration

iṣṭāpūrtaṁ manyamānā variṣṭhaṁ nānyacchreyo
vedayante pramūḍhaḥ.
nākasya pṛṣṭhe te sukṛte'nubhūtvemaṁ lokaṁ
hīnataraṁ vā viśanti.

Translation

1-2-10: These ignorant people consider the Vedic sacrificial and charitable act as the most important and do not know anything else as conducing to bliss. They enjoy the fruit of their meritorious deeds on the top of the heaven and thereafter (once again) enter this world (of human beings) or even inferior world.

Śaṅkara-Bhāṣya: Iṣṭa is the Vedic sacrificial rites and Pūrta means charitable acts mentioned in Smṛtis like constructing pools, wells, tanks, etc. Thinking this as the best or the most important means of attaining human objects, such ignorant people do not know the knowledge of Ātman as the means for bliss as they are stupefied on account of their excessive attachments to sons, cattle, relations etc. They enjoy the fruit of their acts on the height of heaven which is the place for such enjoyment and once again return to

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this world of human beings in still inferior world of birds, hell etc., according to the nature of the balance of their Karma (acts).

Comments

Nākais derived from Na (not) Āka (pain) i.e. that place where there is no pain, heaven. The place after death is explained in this way. Those who perform acts without desire go by the northern path and have liberation by stages. Those performing Iṣṭa and Pūrta with desires go to heaven for a short time and take birth of a human being on this earth. Others go on being born and dying (Jayasvamriyasva) and take births either as birds or go to hell. Mantra 1-2-10 states the fruit for those who merely perform acts without Jñāna. Mantra 1-2-11 states the fruit for those who perform acts appropriate to their stage of life (Āśrama) coupled with Jñāna i.e. Upānsanā of Saguṇa Brahma. This fruit is also part of Saṁsāra (A.G.).

Text

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ।। ११ ।।

Transliteration

tapaḥ śraddhe ye hyupavasantyaraṇye śāntā vidvāṁso
bhaikṣacaryāṁ carantaḥ.
sūryadvāreṇa te virajāḥ prayānti yatrāmṛtaḥ sa
puruṣo hyavyayātmā.

Translations

1-2-11: Those who perform Tapas, have faith, are self-controlled, learned and live in forests leading the life of mendicants, go through the path of the sun with their good or bad deeds consumed (Virajāḥ), to where the immortal and imperishable Puruṣa abides.

Śaṅkara-Bhāṣya: Those who possess knowledge of a different nature from those mentioned in the last Mantra, who are in the Vānaprastha (third) stage of life and Saṅyāsins (fourth stage of life) and who perform Tapas i.e., duties appropriate to their stage of life, Śraddhā means worship (or meditation) on Hiraṇyagarbha and other deities. Performing such Tapas and Śraddhā they live in forests with their sense organs controlled (Śāntāh). Learned i.e., householders also who predominently possess knowledge. "Practising the life of mendicants" i.e. possessing no property (Parigraha). This clause is connected with "living in forests". They go through the northern path indicated by the sun with their good and bad deeds

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expended (Virajāh). "Prayānti" means go with eminence in Satyaloka where abides the first-born immortal Puruṣa Hiraṇyagarbha of imperishable nature i.e. who lives upto the end of saṁsāra. Only upto this much is the scope of reaching for those in the Saṁsāra attainable by the lower knowledge.

Objection: Some people call this Mokṣa (final liberation).

Siddhānta: No. There are the following and other texts. "All their desires are absorbed here itself (Muṇḍaka 3-2-2) "they reach the all pervading from all sides and with their minds concentrated, they enter into everything" (Muṇḍaka 3-2-5); and further, such final liberation is out of this context. The context here is the lower knowledge and suddenly at this stage there cannot be a talk of final liberation. Exhausting of Karma (Virajāstvam) is only relative here. All the effect of lower knowledge (Aparā Vidyā) which is of the nature of ends and means and which becomes varied with the distinctions of acts, agent and fruits and which is duality — is only this much and ends with the reaching of Hiraṇyagarbha. So says Manu also while describing the various paths of people in this Saṁsāra from becoming immovable objects onwards "The wise say that the superior and pure (Karma with Jñāna) stage attained are those of Brahma, Prajāpatis (Viśvasṛjah), Yama (Dharma), Mohat (Sūtrātmā) and Avyakta (Prakṛti) (Manu 12-50).

Comments

"Śraddhā" i.e. faith in the worship or meditation of Hiraṇyagarbha and other deities. (N) "Jñānapradhānaḥ" i.e. mainly practising Upānsanā. These Upāsakas go by the northern path, stay with Hiraṇyagarbha till the end of Saṁsāra and then get liberated. "Iha" in Muṇḍaka 3-2-2 means in this very life and this refers to Jīvanmukta. Here in Muṇḍaka 1-2-11, Aparā Vidyā is intended and that leads only upto Hiraṇyagarbha and not final liberation.

Śaṅkara cites this Mantra, Muṇḍaka 1-2-11, on B.S. 4-3-17 to prove that the Āśrama of celibate mendicants is mentioned in Vedic literature. In this connection he further quotes Ch. 2-23-1, Ch. 5-10-1, Br. 4-4-22 and Ja. 4. Thus he says that urdhvaretas mendicants are known both in Śruti and Smṛti.

On B.S. 4-3-1, he again quotes Muṇḍaka 1-2-11 along with other Up. texts and concludes that those desirous of knowing Brahma go by Arcirādi path as it is well-known. The same path is known by various names.

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Text

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ।। १२ ।।

Transliteration

parīkṣya lokān karmacitān brāhmaṇo nirvedamāyānnā
styakṛtaḥ kṛtena.
tadvijñānārtham sa gurumevābhigacchet samitpāṇiḥ
śrotriyam brahmaniṣṭham.

Translation

1-2-12: Having examined the worlds attainable by Karma, a Brahmin should feel disgusted with them as the eternal (Brahma) cannot be attained by Karma. For knowing it, one should approach with Samidh sticks in his hand a preceptor alone who is well-versed in Vedas and is established in Brahma.

Śaṁkara-Bhāṣya: The following is now stated to indicate the qualifications for higher knowledge of one who is disgusted with the whole of Saṁsāra which is of the nature of ends and means. "Having examined" — as the Aparā Vidyā consisting of Ṛgveda etc., is prescribed for one who has the defect of Avidyā and which is to be performed by persons having the natural defects of ignorance, desires and karma; having examined the worlds consisting of the Southern and Northern paths attainable as fruits of that (Karma) and which are of the nature of hell, worlds of birds, or of the departed and which are the consequence of not performing what is prescribed and performing what is prohibited; after examining from all sides their correct nature by means of direct perception, inference and Āgama; and having discarded these worlds which lead to Saṁsāra beginning from the unmanifested etc., upto immovable objects, of the nature of the manifested and unmanifested, which are the cause of each other like the seed and the sprout, which are full of hundreds of thousands of troubles, which are of no substance like the innermost part of a plantain trunk and which are similar to illusion, mirage, clouds appearing like cities of Gāndharvas, dreams, water bubbles or foam which get destroyed every moment.

i.e. (discarding them) as produced by good or bad deeds and attained as fruits of the Karma caused, by defect of ignorance and desires.

The expression "Brāhmin" is used here as a Brāhmin has a special qualification for Brahma-Vidyā by renouncing everything.

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What should one do after examining these worlds is being explained — "Nirveda" is derived from preposition "Ni" and root "Vid" and it means he should get disgusted with them. The nature of that disgust is now shown. In this world there is nothing which is not made; all the worlds are acquired by karma and being made (or acquired) by Karma are impermanent. The meaning is that nothing is permanent. All Karma is the means of acquiring only impermanent things.

All that is produced is either of the fourfold nature — (1) produced or (2) reached or (3) refined or (4) transformed. Apart from this, Karma can do nothing else. I am seeking the eternal, immortal, fearless, changeless, immovable and the constant and none that which is of a contrary nature. Thus disgusted and feeling "Why should I perform Karma which is full of troubles and leads to misery?" and with a desire to obtain the special knowledge of that permanent abode which is fearless, blissful and not made (Akṛta).

In this way, disgusted, the brahmin should approach the preceptor alone who is possessed of tranguillity of mind, control of senses etc. The expression "alone" indicates that even though learned in Vedas he should not independently try to acquire the knowledge of Brahma but should approach the preceptor alone. "Samit-Pāṇi" means he must have the load of Samidh sticks in his hands. "Śrotriya" (Guru) means one who has studied the recitation and meaning of Veda. "Brahmaniṣṭha" means one who has renounced all Karma and has firm adherence to Brahma — one without a second. This expression is like "Japaniṣṭha" and "Taponiṣṭha"; for, one attached to Karma cannot have that firm adhrence to Brahma as Karma and Jñāna are opposed to each other. To such a preceptor he must duly approach, seek his grace and ask him about the imperishable True Puruṣa.

Comments

Examination by three Pramāṇas:

(1) By direct perception (Pratyakṣa) that in this world the fruit of Karma like getting sons etc., is not of a permanent nature.

(2) By inference (Anumāna) that whatever is made or acquired is not permanent e.g., a pot.

(3) By Āgama that "whatever world is acquired by Karma has an end" (A.G.) A.G. quotes a Smṛti stating that a Brahmin should ultimately renounce Karma.

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One should not try to acquire the knowledge of Brahma independently but only through a qualified Guru. The following illustration is given. Drinking directly the water of the ocean is not desirable as it is salty but when that water comes from the clouds, it is sweet and drinkable.

Illusion, mirage, cloud appearing as city of Gāndharvas, dreams, water-bubbles, or foam (though of the nature of water, yet appearing differently) — they are all appearances and not real. Similarly these worlds are all appearances and not real. They are immediately destroyed the moment we know their real nature.

"Kuṭastha" — Kuṭa means top of a hill. Just as the top does not move, similarly Brahma is changeless. A.G. says Kuṭastha means that which has no transformation i.e. immovable.

In the Adṛśyatvādhikaraṇa on B.S. 1-2-21. Śaṅkara quotes this mantra stating that Aparā Vidyā is censured here and one who is disgusted with that is alone qualified for Parā Vidyā.

Text

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ।। १३ ।।

Transliteration

tasmai sa vidvānupasannāya samyak
praśāntacittāya śamānvitāya.
yenākṣaraṁ puruṣaṁ Veda satyaṁ provāca
tāṁ tattvato brahmavidyāṁ.

Translation

1-12-13: To such properly approaching (disciple) whose mind is humble and who has control of mind, that learned (preceptor) should truly impart the knowledge of Brahma by which the true and imperishable Puruṣa is known.

Śaṅkara-Bhāṣya: To such (disciple) who has approached the preceptor who is learned and the knower of Brahma. Properly approaching means according to the mode mentioned in scriptures. "Praśānta-cittāya" means one who has no defects like arrogance etc. "Śamānvitāya" means one whose external senses are controlled i.e. one who has given up attachment to the world. "By that knowledge" i.e. by Parā Vidyā. "Akṣaram" which is characterised as not perceivable. It is called by the expression Puruṣa as it is complete and reposing in the body. "Satya" i.e. true, as that alone is of true

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nature and undecaying. "Akṣaram" because it has no decay, no injury, no destruction. "Veda" means knows; such knowledge of Brahma he must truly impart. This is the rule for a preceptor that he should carry across the ocean of ignorance a properly approaching good disciple.

Comments

"Akṣaraṇāt" when the component parts do not change or without form and therefore without any change (A.G.).

On B.S. 1-2-21, this text Muṇḍaka 1-2-13 is cited. The Akṣara Puruṣa means Brahma but in Muṇḍaka 2-1-2 "Akṣarāt Parataḥ Paraḥ" Akṣara means Avyakta or Māyā as is interpreted by Śaṅkara in B.S. 1-2-22 also. Incidentally both R.R. and Madhava also interpret Akṣara in Muṇḍaka 2-2-2 as Avyakta and Prakṛti respectively.

SECOND MUṆḌAKA — FIRST PART

Text

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापियन्ति ।। १ ।।

Transliteration

tadetatsatyaṁ yathā sudīptātpāvakādvisphuliṅgāḥ
prabhavante sarūpāḥ.
tathā'kṣarādvividhāḥ somya bhāvāḥ prajāyante
tatra caivāpiyanti.

Translation

2-1-1: This is true. Just as from the well burning fire sparks of the same nature issue forth by thousands, similarly O gentle disciple! different kinds of Bhāvas (Jīvas) come out from that imperishable (Akṣara) and again get absorbed into it.

Śaṅkara-Bhāṣya: All that is the work of Aparā Vidyā lower knowledge has been mentioned. That which is the source and origin of that Saṁsāra and into which the latter (Saṁsāra) is absorbed is that Akṣara called Puruṣa which is true. The following text now proceeds to state the very subject of the higher knowledge of Brahma by knowing which everything else becomes known. The subject of lower knowledge which is called "Truth" and which is of the nature of fruits of Karma is "true" only in a relative sense; but the subject of higher knowledge which is of the nature of absolute existence is absolutely true. This "Truth" is real and it

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is the subject of higher knowledge; the other "Truth" is unreal being the subject of ignorance. That (real) "Truth" which is Akṣara is completely beyond the ken of direct perception. How to know it as if it is directly perceived? For this purpose, the Śruti has given this illustration.

O gentle disciple! Just as from a well-burning fire sparks which are parts of fire and of the form of fire issue forth by thousands, similarly from this immortal Brahman different kinds of Jīvas (individual souls) of the afore-mentioned nature issue forth according to their different upādhis (conditions) of bodies. They are like the Ākāśa (space) limited by different pots and appearing different on account of the different (Upādhis) (conditions) of pots. These (Jīvas) come out with their conditions of various bodies having name and form and get absorbed into that very Akṣara when their conditions of bodies are destroyed, in the same way as the different spaces (appear and get absorbed). As in the case of Ākāśa the appearance and absorption of space is due to the conditioning (Upādhi) of pots, similarly the birth, and absorption of Jīvas from the Aksara is due to the conditioning (Upādhi) of bodies with names and forms.

Text

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः॥ २॥

Transliteration

divyo hyamūrtaḥ puruṣaḥ sabāhyābhyantaro hyajaḥ
aprāṇo hyamanāḥ śubhro hyakṣarātparataḥ paraḥ.

Translation

2-1-2: This formless Puruṣa is self-luminous and is all-pervading being both external and internal, is unborn, without Prāṇa or mind, pure and is beyond Avyakta (Akṣara) which is beyond all its modifications.

Śaṅkara-Bhāṣya: What is called Avyākṛta is beyond, is modifications of names and forms of which it is the seed. Even beyond this (Avyakta) is Akṣara devoid of all the different conditions, like Ākāśa devoid of all forms and is being negatively described as "not this", "not this" etc. The Śruti now proceeds to describe (that Akṣara).

It is Divya, shining because it is self-luminous or because it is centred in the Self (Divi) and distinct from worldly objects. He is Amūrta devoid of all forms; 'Puruṣa' means full or residing in

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the city of body. "Sabāhyābhyantaraḥ" means existing both within and without. 'Ajaḥ', not born from any source, either from itself or not having any other cause of birth. As wind etc. in the case of bubbles of water etc. As pots etc., are in the case of different limited spaces of Ākāśa. As all modifications of things have their source in birth, by denying it (birth) all of them (succeeding modifications) are denied. Existing both within and without and also unborn, therefore without old age, immortal, imperishable, stable and fearless. Though to those who see with the distinctions of conditions of bodies etc., on account of their ignorance. It appears in distinct bodies as if having Prāṇa, mind, sense organs — like the Ākāśa having a colour in its surface still to those who see the reality, it is "Aprāṇa" that is in which there is no wind moving with its nature of activity. Similarly 'Amanaḥ' means devoid of mind which has diverse powers of knowledge like determination doubts etc., by stating that it is devoid of Prāṇa and mind, all the modifications of breath, sense organs of activity, their objects as also intellect and mind, sense organs of intellect and their their objects should be taken of it. As stated in another "Śruti". "As if it is thinking, as if it is moving". As in this way, the conditions are denied therefore it is pure. Therefore it is beyond Avyakta i.e. (Akṣara) which on its part is of the nature of a condition and which is beyond all being indicated as a seed of all effects and cause and of the nature of the seed of all names and forms — this is that conditionless Puruṣa. In whom this Akṣara (Avyākṛta) called Ākāśa is woven warp and woof along with all phenomenal objects. But how it is said that it is without Prāṇa etc.? If Prāṇa etc., before they are created, existed like this Puruṣa independently themselves, then it would be possible to say that the Puruṣa existed with Prāṇa but Prāṇa etc. did not exist before their creation. Therefore the Puruṣa is without Prāṇa. Just as when the son is not born, Devadatta is stated as without son.

Comments on 2-1-1 and 2-1-2

"Completely beyond the ken of direct perception "means knowable only through scriptures.

"Objects of lower knowledge" are called "Satya" — true, but they are true only in a relative sense. The fruits of Karma, that is properly performed are sure to give heavenly reward and are therefore true in this sense — but this reward is temporary and part of duality or the phenominal world and thus their truth is only relative to the Truth of Brahma.

As Brahma is beyond the ken of senses and mind, how do we know that it exists, that it is True? To prove the Truth of

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Brahma, says Śaṅkara, the illustration of fire and sparks is given. Sparks are of the nature and form of fire and are identical with fire. From the existence of sparks, we can visualise the existence of fire. Similarly Jīva is known to us, is of the nature of and identical with Brahma and therefore the Truth — existence of Brahma can be visualised. But Jīva is not the Aṁśa or particle of Brahma but the appearance of creation and absorption of Jīva is only due to the Upādhi (condition) of Avidyā (ignorance). This Mantra says Brahma is Truth or the absolute reality. The illustration of fire and sparks is given to prove this Reality of Brahma and not to show that Jīva is an Aṁśa of Brahma. In reality Brahma is without any condition and this conditionless Brahma is described in the next Mantra 2-1-2. The seed of all names and forms is that Avyākṛta (also called Māyā) and in 2-1-2 this Avyākṛta is called Akṣara (on B.S. 2-3-43 Śaṅkara says that there cannot be a real Aṁśa of Niravayava Brahma). Śaṅkara interprets Akṣara both here and in Gītā 15-16 "Kuṭasthaḥ Akṣara Ucyati" as Māyā or Avyākṛta. Kuṭa means Māyā and it is Akṣara because Saṁsāra Bīja is Ananta.

On B.S. Bhāṣya 1-4-3 Śaṅkara says that Māyā is sometimes called Akṣara, quoting Muṇḍaka 2-1-2. It is called Avidyā, Avyakta, Akṣara, Māyā, Ākāśa etc., at different places. "Bhāva-vikāras" modifications of things or beings are six — is born, exists, increases, changes, decays and is destroyed.

The Mantra 2-1-2, according to Śaṅkara, is the description of conditionless absolute Reality — Brahma — and it is referred to as many as about 9 times in his Bhāṣya on B.S. In B.S. 1-2-1, Śaṅkara says that Manomaya (Possessed of mind), etc., are attributes mentioned in connection with Parama Brahma for purpose of Upāsanā (modification) and Brahma is really Aprāṇaḥ, Amānaḥ as stated in Muṇḍaka 2-1-2. Māyā is sometimes called by various names including Akṣara (B.S.S.B. 1.4.3). Though Brahma is called Jagat-Kāraṇa; after quoting Muṇḍaka 2-1-2 in B.S.S.B. 2-1-26, Śaṅkara in the next sūtra says that Brahma is without transformation (Avikṛta) Brahma is beyond the ken of senses and is known only through Śruti and Śruti says it is without part; the appearance of Its transformation is thus only due to Avidyā. B.S. 3-2-14 says that Brahma is without form or shape and descriptions of Brahma with form etc., are only secondary and nor principal. In B.S. 4-13-14 Śaṅkara says that Brahma is not like a place to go to as it is both within and without ("Sabāhyābhyantaraḥ") (Muṇḍaka 2-1-2).

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Text

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Transliteration

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca.
kham vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī.

Translation

2-1-3: From him are born the Prāṇa, mind, all sense organs, Ākāśa, wind, fire, water and earth which supports all.

(He was called Aprāṇa as Prāṇa was not then born but) why were Prāṇa etc. not born? That is now stated. Because when this Puruṣa is conditioned by the seed of name and form, the unreal Prāṇa, which is a modification of the object of ignorance, is born, as stated in another Śruti passage "It is mere speech, a modificafication and falsehood". The highest (Brahma) cannot be said to be possessed of Prāṇa by this kind of Prāṇa which merely is a modification of the object of ignorance — just as Devadatta cannot be said as having a son when he only sees a son in a dream. Thus, the mind, and all sense organs and their objects are also born of Him. Thus it is established that He is really without Prāṇa etc. Just, as they did not exist before their creation similarly they must be viewed as absorbed also. Just like organs the Mind and the sense organs, similarly (are born) the elements which are the cause of the bodies, Ākāśa, wind both external and internal of different kinds like Āvaha; fire, water, and earth which is the support all. These attributes like sound, touch, form, taste and smell are born where the latter attributes are respectively formed by getting combined with their previous attributes.

Comments

Brahman which is consciousness, conditionless, pure and unchangeable is the final emancipation of Jīvas after Tatva-Jñāna and It becomes the cause only when reflected in Māyā (A.G.) Prāṇa etc. are born of the Bhūtas (elements) and even though they are mentioned first in the Mantra, their creation should be understood after that of the elements, Āvaha is the wind coming towards us, Pravaha is the wind going in front of us — these are the different (seven) varieties of wind. This Mantra only gives a general indication of creation; the exact order in which the creation takes place is not intended to be stated. Thus, Brahma itself gets transformed in appearance only (Vivarta) and there is nothing else which exists

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apart from Brahma therefore, by knowing Brahma, everything else becomes known (A.G.).

In B.S.S.B. 2-3-10, Śaṅkara, states that everything without exception is born of Brahma. In the order of creation Fire is born of wind as stated by Śruti. This is by the process known as Pañcikaraṇa where the attributes of the earlier element are combined with those of succeeding ones.

Text

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

Transliteration

Agnirmūrdhā cakṣuṣī candrasūryau diśaḥ śrotre
vāgvivṛtāśca vedaḥ.
vāyuḥ prāṇo hṛdayaṁ viśvamasya padbhyāṁ pṛthivī
hyeṣa sarvabhūtāntarātmā.

Translation

2-1-4: Of this (Puruṣa) who is the inner self of all, Agni (heaven) is his head, sun and moon are the eyes, quarters are ears, the manifested Vedas are the speech, the wind his Prāṇa, the universe his heart and the earth, his feet.

Śaṅkara-Bhāṣya: Having described briefly the true conditionless imperishable Puruṣa who is the subject of higher knowledge by the "Self luminous firmless etc". (2-1-2) the Śruti (now) proceeds to discuss the same as conditioned and in greater detail. When the matter is described both shortly and at length then only it becomes easy of comprehension like the aphorism (Sūtra) and its commentary (Bhāṣya). That Virāṭ, which is born from the first born Prāṇa or Hiraṇyagarbha within the global egg and has this intervening priciple (of Hiraṇyagarbha) is only the modification of this Puruṣa and therefore the Śruti now proceeds to show.

Agni means heaven (here) according to the texts "this loka verily is Agni O Gautama!" It is his head or the principal limb. Sun and Moon are the eyes. "Of him" — is to be construed in every clause that follows. "Asya" (of him) should be read as "Yasya" (of whom) as of whom the quarters are the ears. The manifested, well-known Vedas are whose speech; the wind is whose Prāṇa; the entire universe whose heart. The whole universe is only a modification of his mind as it gets absorbed during sleep and issues forth like sparks

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from fire at the time of walking. From whose feet the earth was born. This deity who is Viṣṇu (all pervading) endless, the first embodied and having the Upādhi (condition) of the three Lokas is the inner self of created things. In all created things, he is the seer, hearer, thinker, knower and the cause of all.

Comments

In B.S.S.B. 1-2-23, Śaṅkara says that Parameśvara has been described as Bhūtayoni (in Mu. 1-1-6). He is beyond Akṣara (Avyakta) as described in Mu. 2-1-2. After this Avyakta is described (in Mu. 2-1-3) the creation from Prāṇa to Pṛthivī. In Mu. 2-1-4 is now described his form (as Virāṭ) made up of all modifications. Parameśvara is thus the cause of all these modifications.

Text

तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्यः ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्सं प्रसूताः । ५ ॥

Transliteration

tasmādagniḥ samidho yasya sūryaḥ somātparjanyaḥ
oṣadhayaḥ pṛthivyām.
pumān retaḥ siñcati yoṣitāyāṁ bahvīḥ prajāḥ
puruṣātsaṁ prasūtāḥ.

Translation

2-1-5: From him (is born) Agni (Dyuloka or heaven) whose fuel stick is the Sun, from Moon (Soma) in Dyuloka the clouds; (from clouds) the herbs on the earth; (from them) the male who pours semen in Woman. Thus many living beings are born of this Puruṣa.

Śaṅkara-Bhāṣya: Now are described as being born of this Puruṣa who come into this Saṁsāra through the five fires.

From that highest Puruṣa (was born that) Agni (fire) i.e. Dyuloka which is the abode of living beings and that (Agni) is being described; for that the Sun is like the fuel; because this Dyuloka is being illumined by the Sun. Thereafter, from this Dyuloka fire comes out the Moon which produces clouds and they (clouds) are the second fire. From the clouds the herbs grow on the earth. From herbs given to Puruṣa as the material cause, semen is being poured in woman which is the fire. In this order many living beings like Brāhmaṇa and others are born from this highest Puruṣa.

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Comments

In the Chāndogya 5-4-1 to 3 we have what is called the Pañcāgni Vidyā. It is stated that the human beings are born in this world through the process of five fires. They are Dyuloka, clouds, earth, man and woman. These five are to be meditated upon as five fires since human beings are supposed to be born through that process. According to his deeds, the Jīva First goes to Dyuloka and while coming back to the earth for rebirth, he comes via clouds and through rains in food (herbs) and via semen to the woman and then he is finally born on earth. This Pañcāgni Vidyā is also described in Bṛhada 6-3-9 to 13.

Text

तस्माद्ऋचः साम यजूंषि दीक्षा यज्ञाश्च सव क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ।। ६ ।।

Transliteration

tasmādṛcaḥ sāma yajūṅṣi dīkṣā yajñāśca sarve kratavo dakṣiṇāśca.
saṁvatsaraśca yajamānaśca lokāḥ somo yatra pavate yatra sūryaḥ.

Transliteration

2-1-6: From Him the Ṛk, Sāma, Yajus, Dīkṣā yajña (sacrifice), all Kratus, Dakṣiṇā, the year, the sacrifice, the worlds where the sun and moon purify (pavate).

Śaṁkara-Bhāṣya: Further, the accessories of Karma and their fruits also arise from Him. How? From that Puruṣa, the Ṛks, whose letters, feet and endings are measured and Mantras are distinguished by metres (chandas) like Gāyatrī etc.; Sāma with its fivefold and sevenfold classifications known as stobha and other gīts (music); Yajus in the nature of sentences where the letters, feet and endings are not metrically fixed. Thus the Mantras are of three kinds. Dīkṣā, i.e. restraints imposed upon the performer in the nature of putting on cords called Maunji etc. yajñas are all sacri- sacrificial posts (Yūpa). Dakṣiṇāḥ are the fees given in sacrifices from a single cow to boundless entire wealth. Saṁvatsara is the time which is a necessary part of Karma. Yajamāna is the performer (of sacrifice). Lokāḥ are (by way of) the fruits of the karma. They are now described. In which worlds, the Moon purifies and the Sun shines; these are attained by the Southern and Northern paths and are by way of fruits for the karma performed either by the knowing or the ignorant sacrificer.

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Comments

Avasāna:— endings, i.e. *'yati'* pause in music or metre. 'Chandas' like gāyatrī, Triṣṭubh, Jagatī, Anuṣṭubh, Paṅkti, Bṛhati, kakubh etc. In Sāmavada most of the Mantras are from Ṛgveda but they are set to Vedic music. Bhakti is a part. Where there are five parts such Sāma is called Pañcabhaktika. These Bhaktis are Hinkara, Prastava, Udgītha, Pratihāra and Nibandha. A sāma where there are seven bhaktis are called Saptabhaktika. Yajamāna is the performer. These seven bhaktis are these five plus Adi and Upadrara. Stobhas are words without any particular meaning like Him, Havu, Hum, phat, etc. The knowing performer of sacrifice is the Upāsaka while the ignorant sacrificer merely performs karma in routine manner as a Karmaṭha. Boundless wealth is given as Dakṣiṇā in sacrifices called Viśvajit and Sarvamedha.

Text

तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

Transliteration

tasmācca devā bahudhā saṁprasūtāḥ sādhyā manuṣyāḥ
paśavo vayāṁsi.
prāṇāpānau vrīhiyavau tapaśca śraddhā satyaṁ
brahmacaryaṁ vidhiśca.

Translation

2-1-7: From him are born Devas of different categories, sādhyās, men, beasts, birds, Prāṇa and Apāna, Tapas, Śraddhā (faith), truth, Brahmacarya and injunction.

Śaṅkara-Bhāṣya: Further, from this Puruṣa are well born the Devas (deities) of different categories who are concerned with the Karma like the distinct groups of Vasu and others. Sādhyās are a particular species of Devas. Men who are entitled to perform karma. Beasts of the village and forests; birds. Prāṇa and Apāna which is the life of men. Rice and Yava (barley) which are used for oblations. Also Tapas, which is part of Karma, which is of the nature of purification of men and which is also an independent means of attaining fruits. Śraddhā (faith) which precedes the employment of means for achieving all human ends, which is mental perspicuity, and a belief in a life after death.

Similarly Truth i.e. avoiding falsehood and speaking what really occurs without harming others. Brahmacarya means absence of

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sexual intercourse. Vidhi means injunction stating what ought to be done.

Comments

Tapas means penances like Kṛcchra and Cāndrāyaṇa etc. Āstikyabuddhi means faith in the next world and rebirth.

Text

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

Transliteration

sapta prāṇāḥ prabhavanti tasmāt saptārciṣaḥ samidhaḥ
sapta homāḥ.
sapta ime lokā yeṣu caranti prāṇā guhāśayā nihitāḥ
sapta sapta.

Translation

2-1-8: From Him are born seven Prāṇas, from him the seven flames, seven kinds of fuel and seven kinds of oblations; the seven lokas where they move. (In this way) each of those seven are placed (in each living body) as lying in the cave.

Śaṅkara-Bhāṣya: From this Puruṣa are born the seven Prāṇas in the head (2 eyes, 2 ears, 2 nostrils and tongue) there are seven flames i.e. their light which illumines their objects; similarly the sevenfold fuel which are their objects, for it is these objects which are like feeding fuel to these prāṇas. Sevenfold oblations are the respective perceptions of their objects as is stated in another Śruti passage. "It is the perception (of objects) which is their oblations". The seven kinds of Lokas are the seats of the sense organs, as the clause says that the Prāṇas move in them. This clause "Prāṇas move in them" is intended to exclude (the fivefold classification of vital airs like) Prāṇa, Apāna etc. In the cave means in the body or heart where they are lying during sleep. In each living being they are fixed by the creator as "seven, seven". The meaning of this entire passage is that all these are born of this highest and omniscient Puruṣa — the Karma which is performed by the knowing sacrificers who worship their Ātman and the fruits of their karma as also the karma performed by the ignorant, the means of the karma and their fruits.

Comments

Ātmayājinam: Those who sacrifice with an understanding that all this and themselves are really identical with Paramātman only.

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B.S. 2-4-1 and 2 state that Prāṇas are born of Brahma and their birth from Brahma is to be taken in the direct and not in a secondry sense. In Saptagati Adhikaraṇa B.S. 2-4-5 to 6 discuss the number of Prāṇas. Muṇḍaka 2-1-8 says they are seven; Br. Up. 3-2-1 says they are eight; Tai. Saṁ. 5-1-7-1 says they are nine Br. Up. 3-9-4 says they are ten and Br. Up. 2-4-11 says they are eleven and in Praśna 4-8 they are stated as thirteen. Pūrvapakṣa says the minimum number seven should be taken. Sūtrakāra intends to say that the Prāṇas are eleven — 5 senses of intellect, 5 senses of activity and antaḥkaraṇa (Ātmā) these are indicated in Br. Up. 3-9-4 (B.S.S.B).

Text

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

Transliteration

ataḥ samudrā girayaśca sarve'smātsyandante sindhavaḥ
sarvarūpāḥ.

ataśca sarvā oṣadhayo rasaśca yenaiṣca bhūtaistiṣṭhate
hyantarātmā.

Translation

2-1-9: From him are born the oceans, and all mountains and rivers of all kinds flow from him. From him also grow all herbs and taste; and getting encircled by these gross elements is seated this Antarātmā (Liṅgadeha — subtle body the intermediate Ātman).

Śaṅkara-Bhāṣya: From this Puruṣa are born the seven oceans like that of milk etc. and all mountains like Himalaya etc. Rivers of many shapes like Ganga etc., are born from him and flow. From this Purusa alone all herbs (plants) like rice, barley, etc. Also the sixfold taste like sweet etc., by which taste and gross elements the Antarātman the liṅgadeha or the subtler body is encircled and stays (in the gross body).

It is called Antarātmā (internal Ātman) as it stays in the intermediate position between the gross body and the soul.

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Text

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥१०॥

Transliteration

puruṣa evedaṁ viśvaṁ karma tapo brahma parāmṛtam,
etadyo veda nihitaṁ guhāyāṁ so'vidyāgranthiṁ
vikiratīha somya.

Translation

2-1-10: Puruṣa alone is all this universe, karma and Tapas. All this is Brahma, the highest, the immortal. One who knows this as seated in the cavity of the heart disentangles the knots of ignorance (just) here (in this very life), O good looking young man!

Śaṅkara-Bhāṣya: Thus all this is born of Puruṣa. Therefore "name is mere speech and a modification and a falsehood and Puruṣa alone is true"; therefore Puruṣa alone is all this universe. The universe has no separate existence from Puruṣa. So the question asked "O Venerable Sir! by knowing whom all this becomes known" is answered in this way. When this highest Ātman, the Puruṣa who is the cause of all is known, it becomes known that Puruṣa alone is all this universe and nothing else exists apart from him. "What is all this universe" is being explained. Karma in the nature of Agnihotra etc. Tapas etc. i.e., knowledge and the fruit going with it and all other things like this (is called Viśva). All this is the effect of (or evolution from) Brahma and therefore it is all the highest immortal Brahma and is myself alone. One who knows this as seated in the cavity of heart of all living beings — he by such knowledge is enabled to disentangle i.e. destroy the strong knots of ignorance — deep impressions of ignorance like knots, just here, in this very life and not after death. O good looking young man!

Comments

Puruṣa is all universe. There is complete identity, of the two. It is like "Sarvaṁ khalu idam Brahma" of the Ch. Up. It is seated in the heart. Thus there is indicated the identity of the individual and the Supreme Soul. Avidyā-granthi, according to Śaṅkara, indicates the Māyā and knowledge of Brahma dispels this Māyā or ignorance. By knowing Brahma everything else which is the

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effect of this karma is known — as kārya's existence is from kāraṇa. Thus the question asked in Mu. 1-1-3 is answered. By the knowledge of Brahma, Avidyā or Māyā is dispelled and one becomes Jīvan-mukta in this very life, according to Śaṅkara. The word "Tha" (in this life) in this Mantra is indicative of Jīvanmukti.

SECOND MUṆḌAKA — SECOND PART

Text

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत्समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं ।
परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

Transliteration

āviḥ sannihitaṁ guhācaraṁ nāma mahatpadamatrai
tatsamarpitam.
ejatprāṇannimiṣacca yadetajjānatha sadasadvareṇyaṁ.
paraṁ vijñānādyadvariṣṭhaṁ prajānām.

Translation

2-2-1: Luminous, nearest, moving in the cavity of the heart, the great which is to be attained; all that is moving, breathing and winking is established in him. Know this as that which has form and is formless, as one which is the highest to be attained and best and which is beyond the reach of the knowledge of men.

Śaṅkara-Bhāṣya: Now is stated the way in which this formless Akṣara can be known. "Āviḥ" luminous; and nearest; appears like perceiving sound etc., with the conditions of speech etc., according to another Śruti passage. "It is blazing, it glitters". It appears as having the conditions of seeing, heaving, thinking knowing etc., and abiding in the heart of all living beings. This Brahma, so manifested, is well seated in the heart, It is Guhācara moving in the cavity of the heart in forms of seeing, hearing and so well known as Guhācara. It is "Mahat" as it is greater than all; 'Padaṁ' as it is reached by all, being the seat in which all objects are established. How it is great and Padaṁ is being stated as spokes in the nave of the chariot wheel. 'Ejat' moving like birds etc., 'Prāṇat' breathing in and out like men, cattle etc. 'Nimiṣat' all that winks and also that

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does not wink as indicated by the Particle Ca (and) All this is established in this Brahma. This in which all is centred, know it, O disciple! as your own Ātman. Of the nature of "Sat Asat", for without it there is nothing that is with form or formless or gross or subtle. 'Vareṇya' fit to be attained as it is eternal and covetable by all; "Paraṁ" distinct or beyond — it is remote. It means beyond the reach of knowledge of the worldly people. It is variṣṭha, best because of all objects it is the one most pre-eminently higher than and devoid of all faults.

Comments

In the preceeding Mantra, Brahma is stated as identical with the universe. As we perceive the universe, through this perception of the universe, Brahma is all the time shining and luminous before us. That is why it is called "Aviḥ" — luminous or shining. It is abiding in the hearts of all living beings appearing to perceive sound etc. through the conditioning of speech etc., and thus appears to have become Jīva (individual soul). Therefore one should always think of Brahma as without conditions and no distinct from one's Self. "What exists and shines in the Self; there is nothing else that exists or shines. One's own essential consciousness alone shines — the perceiver and thing perceived are all false imaginatione" (A.G.).

Text

यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥२॥

Transliteration

yadarcimadyadaṇubhyo'ṇu ca yasmiṁllokā nihitā lokinaśca.
tadetadakṣaraṁ brahma sa prāṇastadu vāṅmanaḥ.
tadetatsatyaṁ tadamṛtaṁ tadveddhavyaṁ somya viddhi.

Translation

2-2-2: It is shining, more subtle than the subtle; in it all the worlds and those who stay therein are centred. That is immortal Brahma. That is Prāṇa, that is speech, that is mind, that is true and immortal. O Gentle young man! Strike that target (with your mind) as fit to be struck.

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Śaṅkara-Bhāṣya: It is 'Arcimat' shining. By its light the sun etc., are shining. Therefore Brahma is luminous. Again it is subtler than the subtlest śyāmaka grain etc. Particle ca indicates that it is bigger than the biggest like earth etc. In whom all the worlds like earth etc. abide; also men and those staying in these worlds, as all of them are known to depend upon Brahma consciousness. That is the immortal Brahma, the substratum of all — it is Prāṇa, speech, mind, all the senses; that is the inner consciousness (tad u Antaḥ caitanyam), for all this assemblage of prāṇa senses depend upon this consciousness as stated in another Śruti passage. "It is the Prāṇa of Prāṇa" (Br. 4-4-18). That which is the inner consciousness of Prāṇa etc., is immortal, it is true, not unreal, without death and destruction. It is to be pierced or struck by the mind. The meaning is that the mind should concentrate upon this Brahma. This being so, O gentle Soul! Strike it i.e. concentrate your mind on this immortal Brahma.

Comments

The word 'Saumya' is interpreted by Nārāyaṇa as one who is qualified to take Soma juice.

The movement of Prāṇa etc., must depend upon consciousness, as Prāṇa etc., are Jaḍa (Non-sentient) like the movement of chariots etc., which are also Jaḍa and depend on consciousness and there is no proof that this consciousness has multiplicity; therefore one should think that there is only one consciousness and that is my innerself. (A.G.).

Text

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

Transliteration

dhanurgṛhītvaupaniṣadaṁ mahāstraṁ śaraṁ
hyupāsāniśitaṁ saṁdhayīta.
āyamya tadbhāvagatena cetasā lakṣyaṁ
tadevākṣaraṁ somya viddhi.

Translation

2-2-3: Having taken the bow, the great weapon, indicated in the Upaniṣads and placing properly in it the arrow sharpened by meditation and having drawn it with a disposition of mind fixed on Brahma, pierce that target of this immortal Brahma, O gentle Soul!

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Saṅkara-Bhāṣya: How is it to be struck? 'Dhanuḥ' bow Having taken the bow, the great well-known weapon indicated in the Upaniṣads. 'Mahāstra' is the great weapon, the Bow. In which the arrow, of what nature? 'Upāsāniśitam' means sharpened by constant meditation i.e. made pure; after fixing it properly and drawing it having withdrawn all senses and the inner organ from their objects and fixing the same on the target. Here it is not possible to bend the bow with the hand. The disposition of mind should be made on that immortal Brahma, the target; with the mind concentrated on that target so described, strike that immortal Brahma, the target with the mind concentrated on that targt so described, strike that immortal Brahma, O Gentle Soul!

Comments

One who is not in a position to decide on the identity of the individual and Supreme Soul by thinking alone, can meditate on this identity of Ātman and Brahma through the support of Praṇava (Aum) which gives Mukti (liberation) by stages (A.G.).

Text

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥४॥

Transliteration

praṇavo dhanuḥ śaro hyātmā Brahma tallakṣyamucyate.
apramattena veddhavyaṁ śaravattanmayo bhavet.

Translation

2-2-4: Praṇava (Aum) is the bow; arrow is Ātman; the target is said to be Brahma. Without any blunder, it should be pierced, like the arrow, this (Ātman) should be one with the target (Brahma).

Saṅkara-Bhāṣya: Now are stated the Bow etc. mentioned above. The bow is in the form of Praṇava i.e. syllable Aum. Just as the bow is the cause of the arrow in entering into the target. Similarly, Aumkāra is the cause of the arrow in the form of Ātman entering the target in the form of the immortal Brahma. By practising this Praṇava and getting thereby purified, and with its support, one fixes himself on the immortal Brahma without any obstruction just as the arrow discharged from bow fixes on the target. Therefore Praṇava is like the bow. The arrow is the Paramātman (Supreme Soul) itself conditioned as Ātman, entering this body here

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like the Sun reflected in water and witness of all the cognitions of the intellect. He is dis-charged like an arrow towards Himself — the Akṣara Brahma; therefore Brahma is called his target because it is seen as Ātman Himself by those who concentrate their minds on Him as on a target. This being so, the target of Brahma has to be pierced by one who is not negligent, who is free from the madness of a thirst for getting external objects, who is completely free from worldly attachments, who is self-controlled and has a concentrated mind. Thereafter, having pierced that, he becomes one with the target — just as the result in the case of arrow is that it becomes one with the target, there the fruit that is to be realised is that the Ātman becomes one with the Akṣara Brahma and the idea that Ātman is identified with the body etc., is got rid of.

Comments

Nārāyaṇa says that in some manuscripts there are two more Mantras after this Mantra "Lakṣyam Sarvagatam Caiva etc." (the target pierced completely etc.) and "Ṛg Dhanur yajur Bāṇena" (Ṛg is the bow and yajur is the arrow etc.) but as these mantras are not found in all manuscripts, they are not commented upon. A.G. says that this concentration of mind on the identity of Ātman and Brahma through resorting to praṇava is meant for those who are not capable of directly thinking of this identity and it brings about Mukti or liberation by stages. When one meditates on Prāṇava as Brahma with his senses controlled, there arises a reflected consciousness coloured by Praṇava and that is to be thought of as Ātman. This is fixing the arrow in Praṇava. Meditation on the identity of the reflection of consciousness and the original consciousness is the piercing of the target.

Text

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

Transliteration

yasmin dyauḥ pṛthivī cāntarikṣamotaṁ manaḥ saha
prāṇaiśca sarvaiḥ.
tamevaikaṁ jānatha ātmānamanyā vāco vimuñcathāmṛtasyaiṣa
setuḥ.

Translation

2-2-5: He in whom are woven the heaven, the earth, the intermediate region and the mind along with all Prāṇas, him you know to

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be the one Ātman, give up another talk. This is the bridge to reach immortality.

Śaṅkara-Bhāṣya: As Akṣara is difficult for being known It is being again and again described for easier perception. In that Immortal Puruṣa are woven i.e. fixed the heaven, the earth, the intermediate region along with mind, Prāna and all other sense organs. O Disciples! Know that as the one, without second, support of all — the Ātman the internal subject of yourselves and all other creatures and give up all other talks in the nature of Aparā Vidyā, as also all Karma along with means for accomplishing it as expounded (by Aparā Vidyā) For, this knowledge of Ātman is the bridge to reach immortality i.e. liberation. It is like a bridge as it were to cross over death, the big ocean Saṁsāra (wordly existence) as another vedic passage says "By knowing it, one crosses over there is no other way for the ultimate abode (emancipation)" (S.V. 6-15).

Comments

Why should we give up all Karma along with the means for accomplishing that Karma? because Ātma-jñāna is the bridge as it were to reach immortality (A.G.).

On B.S. 1-3-22, Śaṅkara discusses the question — because of whom the Sun, the moon and the stars are shining? The Pūruvapakṣa sees it due to some collected shining material. The Siddhānta view is stated by quoting Muṇḍaka 2-2-10, particularly its fourth Pāda-i.e. they all shine by the light of Prajñāna Ātman; for the manifestation of everythning is due to the light of Brahma and in this connection this Mantra Muṇḍaka 2-2-5 is cited — "the heaven, earth etc., are woven in Brahma".

Text

अरा इव रथनाभौ संहता यत्र नड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

Transliteration

Arā iva rathanābhau saṁhatā yatra nāḍyaḥ sa eṣo'ntaścarate bahudhā jāyamānaḥ.

omityevaṁ adyāyatha ātmānaṁ svasti vaḥ pārāya tamasaḥ parastāt

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Translation

2-2-6: Like spokes in the nave (centre) of a chariot wheel, the tube-like channels meet together (in the body) and there within them, this Ātman is born in diverse forms. Mediate upon "Aum" as the Ātman. Let there be no obstacles for you for crossing over the other side (shore) beyond darkness (ignorance).

Śaṅkara-Bhāṣya: Further, like spokes, just as spokes meet together in the nave of a chariot-wheel similarly all the tube-like channels, which are spread over the body from all sides, meet together in the heart. In that heart abides the above-mentioned Ātman as the witness of all intellectual cognitions — seeing, hearing thinking, knowing, and appearing as being born in various ways in the forms of experiences like anger, delight etc. Following the different conditions of the internal organ (Antaḥkaraṇ) Men of the world say "He has become happy, he has become angry etc"., Taking "Aum" as your support and imagining as stated, meditate on that Ātman. What is stated before should be told by the teacher who knows. The disciplies should be those who are desirous of knowing Brahma-Vidyā, who have given up Karma and have taken the road of liberation. The teacher blesses them so that they may attain the knowledge of Brahma without any obstacle. "Let there be no obstacle for you for reaching the other shore (Swasti Vah Pārāya). "Parastāt" means from the darkness of ignorance, i.e., in order to attain the true nature of Ātman and Brahma without ignorance.

Comments

The benediction of the teacher to the disciples is given in order that by the company of people involved in Karma they may not develop faith in Karma and worldly objects and have hindrance in realising the purport of the Mahāvākyas (like Tat-tvam-asi) if the Mahāvākyas are properly understood there will be no obstacle in realising the fruit (A.G.).

Text

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ।
मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ ७ ॥

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Transliteration

yaḥ sarvajñaḥ sarvavidyasyaiṣa
mahimā bhuvi divye brahmapure
hyeṣa vyomnyātmā pratiṣṭhitaḥ.
manomayaḥ prāṇaśarīrenetā
pratisthito'nne hṛdayaṁ sannidhāya.
tadvijñānena paripaśyanti dhīrā
ānandarūpamamṛtam yadvibhāti.

Translation

2-2-7: He who knows everything in general and also knows in particular and whose glory is well established on earth — he is that Ātman who is seated in Vyoman (the sky i.e. the cavity of the heart), in the brilliant city of Brahma. He is conditioned by the mind, the leader of Prāṇa and body, established in food (i.e. body); fixing the intellect (Hṛdayam) in the cavity of the heart, the discriminating people see on all sides by their special knowledge him (Ātman) who shines as all bliss and immortality.

Śaṅkara-Bhāṣya: He who is to be approached by crossing the ocean of Saṁsāra and beyond darkness and who is the subject of Parā Vidyā — where does he abide? That is now stated. The explanation of Sarvajña and Sarvavid has been given earlier (Mu. 1-1-9). That is being further explained. He whose glory is well-known. Which glory? He by whose command the heaven and earth stand well supported; by whose command, the sun and the moon continuously keep on moving like burning fire-brands. By whose command rivers and oceans do not overstep their boundaries; and by whose command are controlled all things movable and immovable. Similarly seasons and solstices and years do not transgress his authority. Similarly by whose command Karma. their fruits and performers do not fail to keep to their appointed time; that is his glory. 'Bhuvi' means in this world. He is that Deva, the omniscient and having all this glory.

'Divye' means bright,in the city of Brahma, made luminous by all cognitions of the intellect. Because Brahma constantly manifests himself here in the form of consciousness. The city of Brahma is the lotus of the heart. In that there is a sky, therein the cavity of the heart, he appears as if established, for otherwise there cannot be any going or coming or being seated in the case of one who is all pervading like Ākāśa.

That Ātman, as seated there, can be perceived only by the modifications of the mind. "Manomanya" i.e. as conditioned by the

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mind. Leader of Prāṇa and body because he leads the Prāṇa and body from this to another subtle body. Pratiṣṭhita i.e. seated, Anne i.e. in food, meaning the body which is a modification of food eaten and which grows and decays everyday. Hṛdayam means intellect. Sannidhāya means fixing in the lotus like cavity of the heart, because Ātman has his abode only in the heart and not in food. This real nature of Ātman is perceived fully and from all sides by discerning people with the help of special knowledge arising as a result of the instructions of the Śāstra and the preceptor and produced by the control of mind, control of senses, meditation, renunciation of everything and non-attachment to wordly objects. Ānandarūpam i.e. free from all evil misery or trouble and of the nature of bliss; immortal; Vibhāti always shining abudantly in one's own self only.

Comments

Sarvavid is interpreted also as "Sarvaṁ Vindate" obtains everything by (N) The meditation on Brahma in the lotus of the heart qualified as Sarveśvara Manomāyā etc. is intended for weaker people seeking saguṇa Brahma and the fruit is liberation by stages (A.G.).

Text

भिद्यते हृदयग्रन्थिच्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

Transliteration

bhidyate hṛdayagranthiśchidyante sarvasaṁśayāḥ.
kṣīyante cāsya karmāṇi tasmindṛṣte parāvare.

Translation

2-2-8: When higher and lower Brahma (Parāvara) is seen knots of the heart are united, all doubts are destroyed and all Karma gets exhausted.

Śaṅkara-Bhaṣya: This is now stated to be the fruits of the knowledge of Paramātman. "Knots of the heart are untied" in the collective unconscious impressions due to ignorance having their seat in intellect, called Kāma (desire) as stated in another Śruti passage. "The desires which are planted in the heart etc." (Ka. 6-14). It is clinging to the heart and not Ātman. "Bhidyate" means gets destroyed. All doubts regarding knowable, things which puzzle

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wordly people right upto their death and which come to them like a continuous stream of Ganga disappear for him whose doubts have come to an end and whose ignorance is removed; all his Karma existing prior to his acquisition of knowledge like those performed in previous births and which has not begun bearing any fruit as also that karma existing at the time when that knowledge is acquired — all such karma is consumed. But the Karma which is responsible for giving the existing birth is not destroyed as it has already started bearing fruits. When the omniscient Brahma who is not subject to this Saṁsāra and who is high as the cause and low as the effect — is seen directly as "I am he" — one is liberated as the cause of Saṁsāra is removed.

Comments

A.G. says that the knowledge of Advaita Vākyas has Jīvanmukti as the fruit and the fruit of Upāsanā is Mukti by stages. In the Bhāṣya, Kāma is valid to have its seat in Buddhi (intellect) but A. G. Says that what is really meant there is In the Bhāṣya, Kāma is valid to have its seat in Buddhi (intellect) but A.G. Says that what is really meant there is Ahaṁkāra or lower ago. He explains the Vivarta-vāda at the end of a long explanation. Avidyā is cit-tantra, anadi and anirvācya. It conceals the consciousness (caitanya) and appears as falsely identified with Buddhi. When one's real nature as Brahma is realised, this Avidyā is removed. This description of Avidyā as from the phenomenal (Vyavahārika) point of view. Kāma cannot have its seat in Nirvikāra Ātman. When Avidyā is removed and one becomes Jīvanmukta, why does the Vyavahāra of the Jagat continue for such Jīvanmukta who is alive? The answer is by "Bādhita-anuvṛtti" i.e. even though the Saṁsāra is Bādhita for him i.e. arrested and fails to affect him, he still remains alive for his prārabdhaja Karma to get exhausted as that karma has already started bearing fruit. This idea of Jīvanmukti is not contradicted. The illustration given is that of a rope which is burt but still retains its shape. Such rope has no power to burn; similarly for a Jīvanmukta, the Saṁsāra is Bhādhita even though there its Pradīīti.

Vijñāna is the knowledge gained by experience, not mere scriptural knowledge; karma is (1) sañcita i.e. collected during past lives, (2) kriyamāṇa, done during this life and (3) prārabdha responsible for this birth and which has started bearing fruit. The first two

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kinds are destroyed after knowledge but prārabdha continues till its fruit is exhausted like the wheel of the potter, even when he has completed the pot, it continues to move for some time.

The question of Karma-Kṣaya is discussed in B.S.S.B. 4-1-13 to 4-1-15 where Muṇḍaka 2-2-8 is cited along with Ch. 4.13.3, Ch. 4-24-3 etc.

On B.S. 4-1-15 Śaṅkara says that even though one knows that there are no two moons, still for some time one continues to see two moons; similarly, even though Mithyājñāna is Bādhita, it still has its Anuvṛtti for some time on account of Saṁskāra. There fore the conclusion is that the Karma-Kṣaya is only of Anārabdha-Kārya-Karma whether it is Sukṛta or Duṣkṛta.

Text

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम्।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥९॥

Transliteration

hiraṇmaye pare kośe virajaṁ
brahma niṣkalaṁ
tacchubhraṁ jyotiṣāṁ
jyotistadyadātmavido viduḥ

Translation

2-2-9: Without any impurity or parts in the innermost golden sheath, It is pure and light of all lights. That is how it is known by the knowers of Ātman.

Śaṅkara-Bhāṣya: All the three succeeding Mantras state shortly the meaning of what is expressed earlier. 'Hiraṇmaye' i.e. full of light, illumining intellect and knowledge Pare Kośe, the highest sheath, like the sheath of the sword as it were. It is called highest as that is the place where one perceives Ātman as located, also because it is the innermost of all. In that (sheath); Virājam without impurity i.e., free from all faults, impurity and stains of ignorance etc. 'Brahma' because it is greatest of all and also Ātman of all; 'Niṣkalam' from which all parts are gone i.e. without any parts. As it is without impurity and parts, therefore it is pure. It is the light of all lights as it illumines fire etc., the lights illumining other objects. The meaning is that the light of fire etc., is due to the light

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of the Brahma consciousness within them. That is the highest light which does not require anything else to illumine it and it is light of Ātman. Knowers of Ātman are those discerning people who know that light as one's own self and as the witness of all objective intellectual cognitions of regarding sould etc. They follow the subjective state of Ātman consciousness. As it is the highest light, therefore they alone know it — not those who follow the cognitions of external objects.

Comments

Ordinary people follow the cognitions of external objects; discerning people discriminate between the cognitions of external objects and Brahma which is Nirviśaya and know Brahma as the highest light and as one's self.

Text

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्यन्तो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१०॥

Transliteration

na tatra sūryo bhāti na candratārakaṁ
nemā vidyuto bhānti kuto'yamagniḥ.
tameva bhāntamanubhāti sarvaṁ
tasya bhāsā sarvamidaṁ vibhāti .

Translation

2-2-10: The Sun does not shine there, nor the moon nor the stars. These lightnings (too) do not shine there, how could this fire? Everything shines after him who shines. By his light all this is illumined.

Śaṅkara-Bhāṣya: How is it called the light of lights? The Sun which illumines all does not shine there in Brahma who is one's own self. The meaning is that it does not illumine Brahma i.e. the sun illumines only all other things which are non-Ātman with this (Brahma's) light. The sun has no independent power to illumine. Similarly neither the moon nor lightnings illumine it, how could the fire which we see? All this universe shines because of Parameśvara (highest Lord) who shines being Himself as the Nature of light. Just as water or a fire brand, when in contact with fire or heat burn following the burning of fire, not independently, similarly all this universe like the sun etc., is illumined by its light. This being so, Brahma alone shines and shines variously through the diffe-

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rent lights of its effects . Therefore it follows that Brahma has Its own independent luminosity. That which is not itself luminous cannot illumine any other thing because pots etc., are not seen as illumining other objects while the sun etc. which shine are seen as illumining others.

Text

ब्रह्मैवेदमृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥११॥

Transliteration

brahmaivedamṛtam purastād brahma
paścād brahma dakṣiṇataścottareṇa.
adhaścordhvaṁ ca prasṛtaṁ
brahmaivedaṁ viśvamidaṁ variṣṭhaṁ.

Translation

2-2-11: All this in front is immortal Brahma alone; all that is behind is Brahma, also in the north and the south, below and above; Brahma the highest is alone spread out as all this universe.

Śaṁkara-Bhāṣya: That which is the light of all lights that Brahma is alone true. Everything else is Its modification only. This modification is only a matter of speech, a name only, falsehood this meaning which is first made out and then logically established in detail is now stated by way of conclusion by this Mantra and this topic is concluded. All this which is before us and which in the eyes of the ignorant appears as not Brahma is (really) Brahma alone of the above mentioned characteristics. Similarly what is behind, to the south and the north and below and above on all sides and spread out as something else as it were in the form of effect and appearing as having a name and a form. What more? All this wide universe is Brahma alone, the highest. Conception of all this as something else than Brahma is only due to ignorance as the idea of a serpent in a rope. Brahma, one alone is really true — this is the percept of the Veda.

Comments

Inference in the form of syllogism has five steps — pratijñā logical proposition, hetu reason, Udāharaṇa illustration, Upanaya application to the special case in question and Nigamana conclusion.

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This Mantra says Brahma is all this. It is the same as stated in the Ch. Up. "Sarvaṁ khalu idaṁ Brahma". When two words, applying to different objects, have a common reference, it is known as Samānādhikaraṇya. It is if four kinds (1) Bādhāyām, (2) Adhyāse, (3) Viśeṣane, (4) Aikye. In "Brahma is all this" or Sarvam khalu idam Brahma" there is Bādha-samānādhikaraṇya. It has reference to error of perception. When in the dark night we see a stump of a tree, we may mistake it for a thief. When the Bhrānti or error is gone, when with the help of light we see we say "This thief is a stump". When the Bhrānti or error is gone, the thief is bādhita or understood as wrong in this samānādhikaraṇya or reference of identity. Similarly when ignorance or Avidyā is removed, identity of Viśva (Universe) and Brahma is affirmed. This identity of Viśva and Brahma as stated in this Mantra is by way of Bādha-Sāmānādhikaraṇya. The Viśva is not really true but seen as true only by ignorance. This is the Nigamana or conclusion stated by this Mantra. Viśva becomes Bādhita and Brahma alone is affirmed when there is true knowledge as in the illustration of "this thief is the stump of a tree".

This Mantra is referred to by Śaṅkara in B.S. 1-1-4 along with various other Upaniṣadic texts stating identity of all with Brahma and emphasising non-duality or Advaita (Ch. 6-2-1) — He also cites this Mantra in B.S. 1-4-22 and concludes that the Bheda of Vijñānātman (Jīva) and Paramātman is only due to the conditioning of the body etc., caused by name and form projected by ignorance — that Bheda or difference is not real. In "Tat-tvam-asi" Mahāvākya, there is "Aikya Sāmānādhikaraṇya". It is like "Saḥ Ayaṁ Devadattaḥ" Devadatta seen in a different time and place the same is seen now. Here different times and places are ignored and the Devadatta is identically referred to. In "Tat-tvam-Asi", the literal meaning of "Tat" is Iśvara who is Sarvajña etc., and of *Tvam* is Jīva who is "Alpajña" etc. By the Bhāga-Lakṣaṇā (secondary meaning where part is given up and part is retained), Sarvajñatva etc., and Alpajñatva etc., are ignored and the common element Sat-cit-Ānanda is retained and in this way there is identity of the two. Thus in "Tat-tvam-Asi" there is "aikya sāmānādhikaraṇya" i.e. Tat and Twam are identical by Bhāga-Lakṣaṇā or which is also known as "Jahad-ajahad-Lakṣaṇā".

Here ends the second part of the second Muṇḍaka.

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THIRD MUṆḌAKA — FIRST PART

Text

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो भिचाकशीति ॥ १ ॥

Transliteration

dvā suparṇā sayujā sakhāyā samānaṁ
vṛkṣaṁ pariṣasvajāte,
tayoranyaḥ pippalaṁ svādvattyanaśnan
nanyo' bhicā kaśīti.

Translation

Two birds of fine feather, friends in inseparable company, are resting on the same tree. One of them eats the sweet fruit, the other without eating looks on.

Śaṅkara-Bhāṣya: The higher knowledge by which that immortal time Puruṣa is known has been described. By acquiring that, there arises a total destruction of the cause of saṁsāra like the knots of the heart etc. Yoga which is the means of realising that (Brahma) — by imagining the taking of the bow and the rest (Muṇḍaka 2-2-3 and 4) — has also been explained. Now have to be described its auxiliary means like truth etc., and for this purpose the subsequent part of the text is begun. The truth is determined (already) in the primary sense and the same is (now) stated in another mode as it is very difficult of realisation even though explained. Here, the Mantra in the form of an aphorism is put forth for determining the nature of absolute reality. Two birds, "Suparṇā" i.e., of good flying ability, or may mean birds in general. "Sayujā" always in inseparable company. "Sakhāyau" having the same name and having the same cause of manifestation. They rest on the same tree and the same place where they are found. "Vṛkṣa" tree is the body because of their common quality of getting, destroyed, "Pariśasvajate, embrace. In the same way the two birds go to a tree for tasting fruits. This tree has its roots high above (i.e. Brahma), has branches going down (i.e. Prāṇas etc.), is called A-svastha, i.e. not staying even for a second day, and having its root (material cause, Upādāna-kāraṇa) as Avyakta (i.e. Avyākṛta i.e. Māyā). It is called Kṣetra

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the nature of the universe as "this glory is mine the Lord of all" — at that time he becomes devoid of grief, free from this ocean of grief, and has all his objects accomplished.

Comments

"Aniśa" is the Āvaraṇa Śakti (concealing the true nature) of Avidyā and "Śocati" — this is the Vikṣepaśakti (projecting another thing superimposed over the true thing) of Avidyā. "Ājavam" means uniterruptedly "Javibhāva" getting subject to degradation (A.G.) "Juṣṭam" = Sevitam, worshipped. On B.S. 3-2-24, Api ca Samārādhane etc.) Śaṅkara interprets Samārādhana as practising Bhakti, meditation, contemplation etc. Bhakti is defined by Śaṅkara in Vivekacūḍāmaṇi 32-33 as continuous contemplation of one's essential nature or continuous contemplation of the truth of one's Ātman, Upāsanā is either (1) Pratikopāsana where a symbol like idol is worshipped as God and (2) Ahaṁgraha upāsanā where the worshipper equates himself with the deity worshipped as in "So Aham."

Text

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्युपैति ।। ३ ।।

Transliteration

yadā paśyaḥ paśyate rukmavarṇaṁ
kartāramīśaṁ puruṣaṁ brahmayonim,
tadā vidvān puṇyapāpe vidhūya nirañjanaḥ
paramaṁ sāmyamupaiti.

Translation

When the seer sees him as of golden lustre, creator, Lord, puruṣa and source of (Apara) Brahma, then that knower shakes off all his deeds of merit and sin, becomes unstained and attains highest equality.

Śaṅkara-Bhāṣya: Another Mantra also conveys the same meaning at length. When the seer i.e. the learned practitioner; sees Him of golden colour as of before, of luminous nature, or of imperishable lustre as of gold, creator, lord of entire universe, puruṣa, as Brahma and the source or as the source of Apara Brahma — when the learned seer sees Him in this way, then he shakes off or burns completely all deeds of merit and sin which cause bondage, becomes unstained, undefiled without suffering and attains supreme equality

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of the nature of identity (with Brahma). Equality of nature of duality is of an inferior kind and therefore supreme equality he attains which means complete identity.

Comments

On B.S. 3-3-29 and 30, Śaṅkara refers to the Paryaṅka-Vidyā of Kauṣitaki Śruti and says that it refers to the upāsanā of Saguṇa Brahma, such upāsaka goes after death by Devayāna; after death there is no going (gati) anywhere for Nirguṇa upāsaka.

"Paramaṁ Śāmyaṁ" is equality in all parts which means complete assimilation or identity of Jīvātmā and Paramātmā according to Śaṅkara.

Rāmānuja and other Āchāryas interpret Parama Sāmya not as identity but only as similarity. Their conception of Mokṣa is not complete identity with Brahma.

"Puṇyapāpe Vidhūya" = beyond good or bad in Muṇḍaka 3-1-3 is similar to Kaṭha 1-2-14 "beyond Dharma and beyond Adharma" and Chāndogya 8-12-1 "The Bodiless Ātman becomes beyond the reach of the desirable and the non-desirable". This stage is beyond ordinary ethics and can be called super-moralism which is "the counterpart of the metaphysical theory of absolutism." In his comments on the next mantra, Śaṅkara specifically says that such "Brahmavidām Variṣṭha" does not transgress the limits of prohibitory injunctions (Abhinnārtha-maryādā) as he has no motive left for doing any bad act. Same is the meaning of "Sarvathā Vartamānopi" in Gītā.

Text

प्राणो ह्येष यः सर्वैर्भूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

Transliteration

prāṇo hyeṣa yaḥ sarvabhūtairvibhāti
vijānan vidvān bhavate nātivādī
ātmakrīḍa ātmaratiḥ kriyāvāneṣa
brahmavidāṁ variṣṭhaḥ.

Translation

This is Prāṇa i.e. Īśvara shining with all living beings. The sage, knowing him does not become talker of anything else. He

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sports in self, delighted in self and has intense spiritual activity. He is the best among those who know Brahma.

Śaṅkara-Bhāṣya: He who is prāṇa of prāṇa is the highest Īśvara, referred to here. 'All living being' means from Brahma to stub of a tree. The instrumental case is used in a sense of "comprehended as" (upalakṣaṇa). It means "being the Ātman of all, he abides in all." "Vibhāti" shines in various ways. A wise man knows him thus abiding in all as his own Ātman as "this I am"; does not become "Ativādī" means one who does not talk more of other things (than of Brahma). One who knows directly the self-Prāṇa of Prāṇa does not talk of anything else as existing, then how can he talk of anything else? When one sees anything else, then only he can talk of other thing. But this wise man does not see or hear or know of anything other than Ātman, therefore he does not talk of any other thing. Further, he is "Ātma-Krīḍāh" — is having his sport only is Ātman, not elsewhere in son, wife etc. Similarly, he is "Ātma-ratiḥ"— having delight only in his Ātman. Sport requires external means. But delight does not expect external means, is only an attachment to an external object. This is the difference. Similarly, he is "Kriyāvān" having the activity of knowledge, meditation and freedom from attachment. If we take the reading in the form of compound as "Ātma-rati-Kriyāvān" then it would mean one whose only activity is the delight in his Ātman. Between the two constructions, one in the Bahuvrīhi compound and the other in Matup, either of the two can excel over the other (i.e. both the constructions are equally good). But some people interpret it as the combination of Karma like Agnihotra but Brahma-Vidyā. That construction goes against the expression "best among the knowers of Brahma," which is the pre-eminent sense. One who sports in external object cannot become sporting and delighting in Ātman. Only when, sometimes one who retires from external activities that he can delight in Ātman- — for delight in external objects and in Ātman are opposed to each other. Light and darkness cannot stay together simultaneously at the same place. Therefore the contention in this text of a combination of Jñāna with Karma in only a non-sensical cry of the wrong doctrine. "Give up any other talk" (Muṇḍaka 2-2-5) "By the Saṅyāsa-yoga i.e. renunciation of karma" (Muṇḍaka 3-2-6) these texts also support that view. Therefore he alone is here Kriyāvān (engaged in activity) whose activity is in knowledge, meditation etc., who does not cross the limits of prohibited injunctions (Asambhinnārtha maryādaḥ) and is a Saṅyāsin. He who has these characteristics does not become "Ativādī", he is "Ātmakrīdāḥ", "Ātmaratiḥ", "Kri-

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yāvān", established in Brahma and he is the best i.e. the foremost among the knowers of Brahma.

Comments

(N) says that the compound construction "Ātmaratikriyāvān" is better. (A.G.) says that between Bahuvrīhi and Matup constructions, the 'Matup' construction is better as it excludes external activity. "Brahmavid Variṣṭha" is used in the primary and not secondary sense and therefore Saguṇa upāsanā or combination of Jñāna and Karma is not intended here.

There are seven stages or Bhūmikas in yoga: (1) Śubhecchā desire for a thought for Ātman with fourfold qualifications, (2) Suvicāraṇa, constantly thinking of the Mokṣa-Śāstra, (3) Tanumānasasublety of mind due to practice of Savikalpa Samādhi, (4) Satvāpatti occasionally getting Nirvikalpa-Samādhi. The first three stages are in the nature of preparation or sādhanā and at the end of the fourth stage, one becomes Brahmavid — knower of Brahma.

The fifth stage is Asamśakti when one dissociates with Avidyā and its Kārya. He is called "Brahmavidvara". The sixth stage is padārthābhāvani when his body is maintained by others and he takes no cognisance of external or internal objects. He is "Brahmavidvariyān". In the seventh stage Turyaga he knows Ātmā as Brahma in Jāgrat Swapta and suṣupti and is called "Brahmavid Variṣṭha".

Text

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हिः शुभ्रोऽयं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

Transliteration

satyena labhystapasā hyeṣa ātmā
samyagjñānena brahmacaryeṇa nityaṁ
antaḥśarīre jyotirmayo hiḥśubhro'yaṁ
paśyanti yatayaḥ kṣīṇadośāḥ.

Translation

This Ātman is attainable by truth, correct, knowledge and constant celibacy. He is within the body, all luminous and pure and self-controlled ascetics who have become blameless see him.

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Śāṅkara-Bhāṣya: Now are prescribed for a mendicant (Sanyāsin) means etc. which are the auxiliary aids to correct knowledge and which are mainly for abstaining from worldly activities. Attained by 'Satya' i.e. by giving up falsehood. By 'Tapas' i.e. by concentration of senses and the mind as a smṛti text says "The highest Tapas is the concentration of the mind and senses." That alone is agreeable and the best aid and Tapas for making one turn towards seeing the Ātman and not other kinds of penance like cāndrāyaṇa etc. "This Ātman can be attained" is to be read in all places. "Samyagjñānena" means by seeing Ātman as he really is. "Brahmacaryeṇa" means abstaining from sex life. The word "Nitya" always is to be read with every one of the words Truth, Tapas and correct knowledge like a lamp in a building illumining every object therein. It will be stated (in Praśnopaniṣad) "Those in whom there is no crookedness, falsehood or illusory behaviour". Who is this Ātman that is to be attained by these aids? Within the body, in the lotus-like cavity of the heart, resplendent, of golden lustre, pure. Who is attained by self-controlled Sanyāsins, free from defects i.e. free from mental blemishes of anger etc. The meaning is that this Ātman is attained by Sanyāsins with the constant aids of Truth etc. He is not attained by occasional practice of Truth etc. This is intended as a glorification (arthavāda) of aids like Truth etc.

Comments

"Samyag-jñāna" the knowledge of Mahāvākyas right upto the complete realisation of Brahma. When complete realisation occurs and Avidyā is removed, auxiliary aids are not necessary. Therefore here the combination (Samuccaya) of aids like Satya etc. is intended for those whose knowledge has not become ripe. For those with ripe knowledge, there is no proof for auxiliary aids. Devas who have no Karma are said to have Mukti and Karma is not stated as necessary for Jñāna (A.G.).

Text

सत्यमेव जयति नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥

Transliteration

satyameva jayati nānṛtam satyena panthā
vitato devayānaḥ,
yenākramantyṛṣayo hyāptakāmā yatra
tatsatyasya paramaṁ nidhānaṁ.

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Translation

Truth alone triumphs, not falsehood. The Devayāna path is stretched out truth. Sages with their desires fulfilled pass by that very path where lies the highest treasure of Truth.

Śaṅkara-Bhāṣya: Truth alone means one resorting to truth alone succeeds not untruth i.e. not one speaking falsehood — this is the meaning; for truth and falsehood alone without being associated with men cannot have success or defeat. It is well-known in this world that one speaking falsehood is defeated by one speaking the truth, not the other way about; therefore it is established that truth is the stronger aid. Further, excellence of truth is known even from the Śāstra. How it is by the settled practice of speaking things as they really are that the Devayāna path is widely stretched out, spread out in continuity; by that path pass the sages and seers who are free from deceit, illusory behaviour, pretending false pride, ostentation and falsehood; who have all their desires fulfilled i.e. devoid of any craving. They pass by that path where exists that highest entity, attainable by the best auxiliary aid Truth, and which is the best treasure coveted as goal by men. There, by that path they pass which is stretched out by truth — this is how this part is connected with the earlier part of the Mantra.

Comments

"Kuhakam" means deceit "Māyā" i.e. something which is inside is shown as something else outside. "Śāṭhyam" not giving even though able to give." "Ahaṁkāra" false pride. "Daṁbhaḥ" ostentation in religious matters. "Anṛtam" speaking untruth. (A.G.).

Text

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्वहैव निहितं गुहायाम् ॥ ७ ॥

Transliteration

bṛhacca taddivyamacintyarūpaṁ
sūkṣmācca tatsūkṣmataraṁ vibhāti
dūrātsudūre tadihāntike ca paśyatsvi-
haiva nihitaṁ guhāyāṁ.

Translation

Great, divine, of inconceivable form, subtler than the subtle, it shines. It is far off from what is distant and yet near also. For those who see it is fixed in the cavity (i.e. 'Budhi' intellect).

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Śāṅkara-Bhāṣya: What is that (treasure of truth) and what are its characteristics — that is now described. That Brahma which is spoken of with the aids of truth etc., is great as it is all pervading. Divine i.e. self-luminous, not perceived by senses, therefore it is 'acintyarūpam' its form cannot be conceived of. It is subtler than even the subtle Ākāśa etc. Its subtle nature is unexcelled as it is the cause of all. 'Vibhāti' shines in diverse ways in the form of the sun, the moon etc. Further it is much distant from of the sun, the moon etc. Further it is much distant from the farthest place as that is not attainable by the ignorant. It is here in this body near, as it is the Ātman of those who know and because It is within all, even within Ākāśa, says the Śruti. Here, among those who see i.e. those who are intelligent. Placed i.e. seated and seen by yogins endowed with their activity of seeing. Where, in the cavity i.e. in their intellect. Here it is seen concealed by those who know; similarly being covered by Avidyā (ignorance), it is not seen by the ignorant even though seated there.

Text

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

Transliteration

na cakṣuṣā gṛhyate nāpi vācā nānyairdevaistapasā karmaṇā vā.
jñānaprasādena viśuddhasattvastatastu taṁ paśyate niṣkalaṁ dhyāyamānaḥ.

Translation

He is not grasped either by the eyes or by speech or by other sense organs or by Tapas or Karma but when the mind becomes pure by the clearness of illumination then only one sees by meditation Him (Brahman) without parts.

Śāṅkara-Bhāṣya: Further, a special means of attaining him is being described. As it is without form, it cannot be grasped by the eyes; it cannot be grasped by words as it cannot be described, nor also by other Devas i.e. sense organs. Even though Tapas is the means of all, attaining everything, it cannot be grasped by it (Tapas). Similarly it cannot be grasped even by Karma like Agnihotra whose greatness is well-known. What then is the means of attaining it? That is now stated. "Jñāna prasādena" i.e. by the

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clearness of illumination. Although the "Jñāna prasāda" of all living beings is contemplated by nature to know the Ātman, still it becomes dirty, turbid, impure on account of the defect of attachment etc., to external objects and does not know the eternal entity of Ātman, though near, like a mirror made impure by dirt or water which is muddy. When by the removal of that impurity due to attachment etc. caused by contact with external objects, it (Jñāna) stands transparent clear and calm like mirror or water, then only there is clearness of Jñāna. With such clearness of Jñāna when one's mind becomes pure, then only one becomes fit to see Brahma. Therefore he then sees, i.e. attains that Ātman who is "Niṣkala" i.e. without parts, by meditation with the aid of Truth etc. with all his senses controlled and with a one-pointed concentration of mind.

Comments

Jñāna here means Buddhi, intellect. By meditation he acquires clearness of intellect. By such clearness of intellect he attains Ātman. This is the order. Realisation of Ātman is caused by correct knowledge devoid of doubts and not by mere meditation which is not known as a direct cause of true knowledge (A.G.).

Text

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

Transliteration

eṣo'ṇurātmā cetasā veditavyo yasminprāṇaḥ
pañcadhā saṁviveśa.
prāṇaiścittaṁ sarvamotaṁ prajānām
yasminviśuddhe vibhavatyeṣa ātmā.

Translation

This subtle Ātman should be known by the mind (in this body) where the Prāṇa has entered with its fivefold forms. The mind of all creatures is pervaded by these prāṇas. When it becomes clear, this Ātman shines.

Śāṅkara-Bhāṣya: That who is seen in this way is subtle, is to be known by 'Cetas' i.e. by purified intellect only. Where is he? In the body where Prāṇa has entered well with its fivefold forms like prāṇa, Apāna etc. In this body, in the heart, he is to be known

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by the mind — that is the meaning; by which kind of mind he is to be known is being stated. The mind of all creatures is pervaded by prāṇas along with senses as milk by butter and wood by fire. It is well-known that the minds of all creatures possess intellect. When that mind becomes pure and free from the impurity of anguish etc. the above mentioned Ātman shines more, manifests himself more, by his own self.

On B.S. 3-2-29 Śaṅkara cites Muṇḍaka 3-1-9 and says Ātman is not really Aṇu or of any measure; it is called Aṇu on account of its association with Buddhi-guṇa only. So too Jīva is not Aṇu. Aṇu therefore means inconceivable or Aṇu due to Upādhi.

Comments

Manifestation of Paramātman is possible in the mind. Therefore it is said, he should be known by cetas (A.G.).

Text

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥ १० ॥

Transliteration

yaṁ yaṁ lokaṁ manasā samvibhāti
viśuddhasattvaḥ kāmayate yāṁśca kāmān
taṁ taṁ lokaṁ jayate tāṁśca kāmāṁstasmādā-
tmajñaṁ hyarcayedbhūtikāmaḥ.

Translation

Whatever worlds he desires to have by his mind, whatever objects of enjoyment he wishes — such worlds and such objects — this man of pure mind obtains. Therefore one desirous of prosperity should worship such knower of Ātman.

Śāṅkara-Bhāṣya: One who has identified the Ātman of all with his own Ātman as characterised above, for him the fruit is stated. In the nature of obtaining everything, as he is the Ātman of all. Whatever world like that of the ancestors etc. he desires to have by his mind, "I may have it for me or someone else"; or whatever objects of enjoyment he covets — that man of pure mind, who is free from any grief, the knower of Ātman, of transparent internal organ obtains such worlds, such coveted objects of enjoyment. Therefore, as the mental resolves of such knower of Ātman are truly fructified,

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Bhūtikāman i.e., one desirous of Vibhūti (posterity or supernatural powers) should worship that knower of Ātman, whose mind has become pure by the knowledge of Ātman, by washing his feet, serving him, prostrating before him etc. Therefore he is fit to be worshipped.

Comments

Even though the fruit mentioned above is that of Saguṇa Vidyā, it is stated here for the glorification of Nirguṇa-Vidyā and creating a desire for it (A.G.). It is implied that the worship of Ātmajñanin is for the benefit of the worshipper, not that it makes any distinction for the Ātmajñanin.

THIRD MUṆḌAKA — SECOND PART

Text

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

Transliteration

sa vedaitatparamaṁ brahma dhāma yatra
viśvaṁ nihitaṁ bhāti śubhraṁ.
upāsate puruṣaṁ ye hyakāmāste
śukrametadativartanti dhīrāḥ.

Translation

He knows that highest Brahma, the pure lustre, where in rests the entire universe. Intelligent people who without desires worship such man go beyond the seed (of men, the cause of further rebirth).

Śaṅkara-Bhāṣya: As he knows Brahmā of above mentioned characteristics, which is the highest "Dhāma", the place where all desires rest, in which Brahma the entire Universe rests and which is pure and shines with its own light. Those who are keen to get liberated, are without desires, and have no thirst for Vibhūti (supernatural powers) worship such knower of Ātman as the highest deity — such intelligent persons go beyond the seed of man which is

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well-known as the material cause of body, they are not born again in the womb, as stated by the "Śruti." They do not have fondness anywhere (for a further birth.) The meaning, therefore, is that he should be worshipped.

Text

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्त्विहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

Transliteration

kāmānyaḥ kāmayate manyamānaḥ sa
kāmabhirjāyate tatra tatra.
paryāptakāmasya kṛtātmanastivihaiva
sarve pravilīyanti kāmāḥ.

Translation

He who longs for desires, (constantly) thinking about them, is born there and there with such desires but in the case of one whose desires are fulfilled and who has realised the Ātman, all his desires come to an end here only (in this very world).

Śaṅkara-Bhāṣya: This Mantra shows that in the case of one desirous of liberation, renunciation of all desires is the principal aid. He who longs for objects of desires either of this world (dṛṣṭa) or the other world (Adṛṣṭa), constantly thinking about their qualities, is born with those desires again and again in confirmity with the nature of those wishes for objects and which cause him to perform virtuous or evil actions; where these desires yoke that person to activities for the sake of obtaining those objects; there he is born surrounded by those very desires in such objects. But he whose desires are fulfilled on account of the knowledge of the highest entity, one who has attained his desires from all sides because Ātman is the object of his desire; and of such "Kṛtātmanaḥ" who has attained his true form because of knowledge with the removal of the other form superimposed on him by ignorance; of such a person all his desires which cause him to perform virtuous or bad actions get destroyed in this very body. The meaning is that the desires do not arise as their root cause of their rising is destroyed.

Comments

In the case of one whose object of desire is Ātman, he has a keen desire to know Ātman. His mind is controlled and 'desires

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from external objects are all withdrawn. When the cause is gone, the desires do not arise in future and those that were there can get destroyed even without Jñāna (A.G.).

Text

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ।। ३ ।।

Transliteration

nāyamātmā pravacanena labhyo na
medhayā na bahunā śrutena.
yamevaiṣa vṛṇute tena labhyastasyaiṣa
ātmā vivṛṇute tanuṁ svāṁ.

Translation

This Ātman cannot be attained either by study or intelligence or much hearing, whom he wishes to choose by that he can be attained. To him this Ātman reveals his true form.

Śaṅkara-Bhāṣya: If thus attaining the Ātman is the highest form of all acquisitions, therefore it may be thought that means like study etc., should be employed abundantly. Rejecting that view it is now stated. That Ātman who is thus expounded and whose attainment is the highest goal of life for men cannot be attained by the elaborate study of the Vedas and Śāstras. Nor by 'Medhā' — the capacity to grasp the meaning of books or by much hearing. when the knower choses i.e. wishes to attain that paramātman, then by that keen seeking that paramātman is attained, not by any other means; for his nature is always attained. What is the kind of attainment of Ātman in the case of the knower is being explained. This Ātman reveals to him his highest form, his own true nature which was concealed by ignorance. Just as a pot etc., reveals its form when there is light similarly Ātman is revealed when there is knowledge. Therefore, by renouncing everything else, a keen desire to realise Ātman is alone the means of attaining Ātman — that is the meaning.

Comments

"Not by much hearing" — excluding study of upanishads "Varanam" — constantly contemplating about the identity of one's self with paramātman. This contemplation of identity is "Bhajana" as in Vivekacūḍāmaṇi verse 32, where Bhakti is defined as

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"Sva-Svarūpānusaṅdhānaṁ" Ātman is reached by such contemplation of identity and not by karma (A.G.).

The wording of the Mantra in the third line is capable of two interpretations: (1) the worshipper seeks Ātman or (2) Ātman graces the worshipper. Śaṅkara has taken the first sense. According to him a transparently pure mind is necessary for having the full reflection of Caitanya — in muddy water, moonlight is not properly reflected. When with the clearness of intelligence (Jñānaprasāda) his mind becomes purified (Viśuddhasatva) then only he can attain Ātman. For that purpose, he should keenly seek Ātman.

Āchāryas of Bhaktimārga interpret this Mantra to indicate that without the grace of God (personal God) Ātman cannot be attained. Their definition of Bhakti differs from that of Śaṅkara as given in Vivekacūḍamaṇi (Sva-Svarūpānusandhānam).

Text

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ।। ४ ।।

Transliteration

nāyamātmā balahīnena labhyo na ca
pramādāttapaso vāpyaliṅgāt.
etairupāyairyatate yastu vidvānstasyaiṣa
ātmā viśate brahmadhāma.

Translation

This Ātman cannot be attained by one devoid of strength or by negligence or by Tapas without liṅga. But the Ātman of the knower who strives with these enters into the abode i.e. that is Brahma.

Śāṅkara-Bhāṣya: Aids like strength, want of negligence Tapas coupled with Saṅyāsa (liṅga) are the helps to create a longing for Ātman; for this Ātman cannot be attained by one devoid of strength i.e. by one without the energy caused by the firm adherence to Ātman; nor by negligence due to adherence to worldly objects like son, cattle etc.; nor similarly by Tapas without liṅga. Liṅga means Saṅyāsa. The meaning is that he cannot be attained by Jñāna without Saṅyāsa. But when the knower strives for him, exclusively devoted, with these means of strength, want of negligence and Jñāna coupled with Saṅyāsa, the Ātman of such knower enters the abode that is Brahma.

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Comments

Vīryam" energy or vigour in the nature of capacity to overcome false knowledge. Liṅga means Saṅyāsa i.e. renunciation of everything. In the case of Indra, Janaka and Gārgī there was internal renunciation and therefore external liṅga (Saṅyāsa) is not intended. As one Smṛti text says "Liṅga is not the cause of Dharma." (A.G.).

Text

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ।। ५ ।।

Transliteration

saṁprāpyainamṛṣayo jñānatṛptāḥ
kṛtātmāno vītarāgāḥ praśāntāḥ
te sarvagaṁ sarvataḥ prāpya dhīrā
yuktātmānaḥ sarvamevāviśanti.

Translation

Having attained him, the sages (seers), content with knowledge, with their object accomplished, free from attachment, and possessed of tranquillity, having reached the all-pervading from all sides, being full of discernment and having a concentrated mind, mingle with the whole universe.

Śāṅkara-Bhāṣya: How they enter Brahma is being explained. Having attained Ātman, the seers who are content with that knowledge alone — not by any other means of satisfaction like the one causing growth of the body; "Kṛtātmānaḥ" having their objects accomplished i.e. having their Ātman become one with paramātman; "Vītarāgāḥ" without the defects of attachment etc.; "Praśāntāḥ" having their senses controlled; so becoming, they reach the all-pervading (Brahma) like the sky, from all sides — not from one side with the limitation of a condition (upādhi). Then how? Having attained the non-dual Brahma as their own Ātman; "Dhīrāḥ" highly discerning; "Yuktātmānaḥ" constantly having their minds concentrated. They mingle completely into everything (the whole universe) at the time of their death. They give up the limitation of condition (upādhi), caused by ignorance like the sky in the broken pot. In this way, the knower of Brahma enters into Brahma's abode.

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Comments

When there is the condition (upādhi) of body, attaining Brahma at that time is one-sided only, not from all sides. But after the death, his Ātman enters Brahma from all sides. This is known as "Videha-mukti". "Jīvan-mukti" is suggested in the Muṇḍaka at two places by the expression "Iha" in Mu. 2-1-10 and 3-2-2.

Text

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ।। ६ ।।

Transliteration

vedāntavijñānasuniścitārthāḥ
saṅyāsayogādyatayaḥ śuddhasattvāḥ
te brahmalokeṣu parāntakāle
parāmṛtāḥ parimucyanti sarve.

Translation

Having well determined the meaning of the knowledge of vedānta, with their minds purified on account of their practice of renunciation their Ātman having become one with the highest (Brahma) and having attained the world of Brahma, these seekers become released from all sides when they give up their body (at the time of death).

Śaṅkara-Bhāṣya: Further knowledge is generated by Vedānta. Its meaning is the highest Ātman to be known. Those who have well determined that meaning are "Vedānta-Vijñāna-suniści-tārthāḥ." They are constantly, on account of their practice, concentrating their minds in Brahma only, renouncing all Karma; those whose minds are purified on account of this renunciation, they attain the world of Brahma. The time of death of the worldly people is not the final time of death; compared to that, the fall of the body of the seekers of Brahma is the final time of death being the end of Saṁsāra (for them). Even though Brahmaloka is one only, as the seekers are many, that one appears like many and therefore the plural is used. It means "in Brahma". "Parāmṛtāḥ" those in whose case the highest immortal Brahma has become one with their Ātman; who have become Brahma in this very life; they are released from all sides, like the lamp that is extinguished or the sky in the broken pot, have cessation from everything, they have no need to go

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to any other place. As the Śruti and Śmṛti texts state "The path of those who know is not seen like the foot-mark of the birds in the sky, of acquatic animals in water." "Those who want to go beyond Saṁsāra do not go by any road." Motion limited by space pertains only to this Saṁsāra as it is reached by limited means. But as Brahma is everything, is not to be reached in some limited place. If Brahma is limited by space, then like all objects with form, it would have a beginning and an end, be dependent on another, have parts, be non-eternal and be a product. But Brahma cannot be like that. Therefore reaching Brahma cannot be limited by place. The knowers of Brahma desire by emancipation only the removal of the bond of Saṁsāra due to ignorance etc., and not something that is produced.

Comments

'Mokṣa' is only the removal of Avidyā; it is not something to be made or produced like a pot; for whatever is Kṛtaka or produced is non-eternal. It has been stated earlier "Nāsti Akṛtaḥ Kṛtena". Mu. 1-2-12. "Vedānta" means Upaniṣads. Yoga here is "Brahmaniṣṭha-rūpa" not the Pātañjala yoga of Cittavṛtti-nirodha. "Jīvantaḥ Eva" in Bhāṣya means those who are "Jīvan-Muktas". In the case of worldly people their death is "Aparānta-Kāla" as they will have many future births, and deaths, so their death time is not final. For Brahma-Vid it is final death time i.e. Parāntakāla.

Text

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ।। ७ ।।

Transliteration

gatāḥ kalāḥ pañcadaśa pratiṣṭhā devāśca
sarva pratidevatāsu.
karmāṇi vijñānamayaśca
ātmā pare'vyaye sarva ekībhavanti.

Translation

The fifteen Kalās go to their own basic source; the sense deities go to their respective (external) deities; and all his Karma and the Vijñānamaya Ātman become one in the highest and the imperishable (Brahma).

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Śaṅkara-Bhāṣya: Further, at the time of emancipation, the Kalās like prāṇa etc., which produce the body go to their own basic source, to their respective basis, the cause. "Pratiṣṭhāḥ" is accusative plural. Those fifteen are well-known and mentioned in the last (6th) Prāṇa (of Praśnopaniṣad). Deities i.e., having their seat in senses like eyes etc., in the body, they all go to their corresponding external deities like the sun etc. All karmas of the seeker of Mokṣa which have not started bearing any fruit (mingle etc. as stated hereafter). For those which have started bearing fruits are exhausted only after enjoyment. Ātman with the sheath of intelligence mistaking this condition of intellect due to ignorance as self and entered into various bodies like the image of the seer etc., in water etc., (Karmas having their fruit in creating bodies for him). "Vijñānamaya" means mainly possessed of intellect. These karmas and the Vijñānamaya Ātman (Jīva), on the removal of the condition (upādhi) all become mingled together without leaving any distinction in Brahma who is the highest, imperishable, endless, indestructible, like the sky, unborn, immortal, fearless, with neither before or after, neither in nor out, non-dual, blissful and calm. Just as the image of the sun merges in the sun when the receptacle like water etc., is removed or like the sky in the pot in the (external) Sky when the pot is removed.

Comments

"Vijñānamaya" having the sheath of Vijñāna, i.e. Jīva. "Maya" is used in the sense Prācūrya" i.e. mainly. "Apūrva" without any cause; "Anapara" without any effect. "Antya-Praśna" is the sixth Praśna of the Praśnopaniṣad. Muṇḍaka is considered as of the Mantra part and Praśna as of the Brāhmaṇa part and the latter is considered as a sort of commentary on the former on B.S. 4-2-15 "Tāni pare Tathāhyāha" Śaṅkara quotes Praśna 6-5 and Muṇḍaka 3-2-7. In the case of parabrahmavid, prāṇa, senses etc. are all absorbed in Para-Ātman; all kalās get absorbed in Brahma for Parabrahma-vid.

Text

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

Transliteration

yathā nadyaḥ syandamānāḥ samudre'staṁ
gacchanti nāmarūpe vihāya.
tathā vidvānnāmarūpādvimuktaḥ
parātparaṁ puruṣamupaiti divyaṁ.

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Translation

Just as rivers flowing, merge in the ocean giving up their names and forms, similarly the knower freed from name and form reaches the shining puruṣa who is higher than the high (Avyakta called Akṣara in Muṇḍaka 2-1-2).

Śaṅkara-Bhāṣya: Just as rivers like Ganga etc., reach the ocean flowing, give up their distinctive nature, are not seen and lose their names and forms, similarly the knower gets rid of the names and forms caused by ignorance and reaches the shining Puruṣa of the above mentioned nature who is higher than the high Akṣara (Avyakta) explained earlier.

Comments

On B.S. 3-2-27 Śaṅkara says that in Śruti, the relation of Jīva and Brahma is sometimes mentioned as the meditator and meditated (Muṇḍaka 3-1-8); sometimes as the person reaching and the reached (Muṇḍaka 8-2-8; and sometimes as completely identical (Ch. 6-8-7); Tattvamasi, Br. 1-4-10, Aham Brahma Asmi). Really there is only identity and the distinctions mentioned are like that of the serpent and its different shapes which are all identical with the serpent. Muṇḍaka 3-2-8 is again in B.S. 3-2-26.

Text

स यो ह वै तत्परमं ब्रह्मं वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

Transliteration

sa yo ha vai tatparamaṁ brahmaṁ veda
brahmaiva bhavati nāsyābrahmavitkule
bhavati, tarati śokaṁ tarati pāpmānaṁ
guhāgranthibhyo vimukto'mṛto bhavati.

Translation

He who knows that highest Brahma becomes Brahma Itself. No one not knowing Brahma is born in his family. He crosses grief, goes beyond (Virtue and Vice), is freed from the knots of the heart and becomes immortal.

(On B.S. 1-4-21, Śaṅkara quotes Muṇḍaka 3-2-8. In the Vākyānvaya Adhikaraṇa (1-4-19 to 22), he explains the positions of

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Aśmarathya, Auḍulomi and Kāśakṛtsna and says that the view of the last mentioned Acharya that Jīva not other than Parameshvara is according to Śruti; the bheda is due to upādhi of Avidyā.)

Śaṅkara-Bhāṣya: It may be argued that in attaining anything good it is well-known that there are many obstacles and therefore on account of some kind of suffering or the other the knower of Brahma may get obstructed and after his death he may go by some other path and not reach Brahma. We say no. Because by knowledge, all his obstacles are removed. In mokṣa (emancipation) the only obstacle is that of ignorance, because it is eternal and of the nature of Ātman itself.

Therefore, in this world, whoever knows that highest Brahma as "I am directly that" — such person does not go by any other path. Even the Devas cannot create any obstacle for him in his attaining Brahma, for he has become their (very) Ātman. Therefore he who knows Brahma becomes Brahma. Further, no one in the family of this knower becomes not knower of Brahma. Further, he crosses the grief i.e. overcomes, even while alive, the mental anguish caused by the crippling of his desires. He crosses the evil in the nature of virtue and vice; he is freed from the knots of the heart in the nature of ignorance and becomes immortal; for it has already been stated that the knots of the hearts are destroyed.

Comments

On B.S. 1-1-4 Śaṅkara quotes Muṇḍaka 3-2-9 along with ch. 6-8-7 Br. 4-4-6 (Brahma Eva San Brahma Āpyeti) and says that the identity Brahma mentioned in these texts is not in the nature of "Sampad", i.e. seeing advancement of excellence e.g. in Br. 3-1-9.

On B.S. 3-2-26, he cites this Mantra Muṇḍaka 3-2-9 along with Br. 4-4-6 (Brahma Eva San Brahma Āypeti) and says that the identity of Jīva and Ananta Brahma is natural (Svābhāvika) and the appearance of difference is only due to Avidyā, as is proved by the above mentioned texts.

Text

तदेतदृचाऽभ्युक्तं । क्रियावन्तः क्षोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षि
श्रद्धयन्तः । तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ १० ॥

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Transliteration

tadetadṛcā'bhyuktaṁ. kriyāvantaḥ
śrotriyā brahmaniṣṭhāḥ svayaṁ
juhyata ekarṣim śraddhayantaḥ
teṣāmevaitāṁ brahmavidyāṁ vadeta
śirovrataṁ vidhivadyaistu cīrṇam.

Translation

That is now explained by the following Ṛk. Mantra. This knowledge of Brahma should be taught to those alone who perform the prescribed karma, who are Śrotriyas, devoted to Brahma, have faith, themselves offer oblations to "Ekarṣi" fire and who have duly performed the śirovrata (carrying the fire on the head).

Śaṅkara-Bhāṣya: The text of this Upaniṣad is now concluded by pointing out the injunction connected with the imparting of the knowledge of Brahma. That rule of imparting this knowledge is now made known by the Ṛk Mantra. "Kriyāvantaḥ" those who have performed the prescribed karma; who are Śrotriyas; who are devoted to lower Brahma and are keen to have the knowledge of higher Brahma; who have themselves offered oblations to the fire called Ekarṣi; who have faith. To such persons alone whose minds are purified and are worthy, this knowledge of Brahma should be imparted. "Śirovrata" is a vow in the nature of carrying fire on the head. Such vow being well-known among those who are of the Atharvaveda. It should be imparted to such persons who have duly practised that vow.

Comments

By seeing the context and the expression "Etat" used, it becomes clear that this injunction for imparting Vidyā through this grantha is meant for people belonging to Atharvaveda — it does not apply every where for imparting Brahma Vidyā (A.G.). On B.S. 3-3-3 Śaṅkara specifically says that this rule is for "Svādhyāya" and not generally for imparting Brahma Vidyā.

Text

तदेतत्सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

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Transliteration

tadetatsatyamṛṣiraṅgirāḥ purovāca
naitadacīrṇavrato' dhīte.
namaḥ paramaṛṣibhyo namaḥ
paramaṛṣibhyaḥ.

Translation

This very truth was taught before by sage Aṅgiras. No one who has not observed this vow studies this; prostrations to great sages, prostrations to great sages.

Śaṅkara-Bhāṣya: This imperishable Puruṣa, the truth, was taught in bygone days by sage Aṅgiras to Śaunaka who had duly approached him and sought instructions. The meaning is that in the same manner another (teacher) may also teach one who duly approaches, keen on liberation and is desirous of bliss. This book is not studied by those who have not practised the vow. The meaning is that the knowledge becomes fruitful to those who have practised the vow. Here ends this Brahma-Vidyā (knowledge of Brahma). Prostrations to those greatest sages like Brahmā and the rest from whom it has come down in succession of preceptors and pupils. Brahmā and the rest who have directly realised the highest Brahma, to them the highest sages, prostrations again and again. Repetition is to show great veneration and to indicate that the Muṇḍaka Upaniṣad ends here.

Comments

The name of this Upaniṣad "Muṇḍaka" is also likely due to the vow of carrying the Ekarṣi fire on the head. This Mantra is also referred to by Śaṅkara on B.S. 3-3-3. This vow of carrying fire etc., is meant for study and not imparting Brahma-Vidyā to a properly qualified pupil.

(Here ends the second khaṇḍa of third Muṇḍaka.)

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COMPARATIVE SURVEY

Śaṅkara in his introduction says that mention of Brahmādi is for stating the succession of teacher and pupil — the Sampradāya Gurus of Brahma-Vidyā. For the Adhikāri-Viṣaya-Sambandha — and Prayojana — he says that the Adhikāri is one who has four-fold Sādhanas, Sambandha is Sādhya-Sādhana-Sambhandha. Here, Sādhya is untying the knot of Avidyā, removal of doubts and Karma Kṣaya. Sādhana is Brahmajñāna. Viṣaya is Brahma and Prayojana is Mukti. For Brahma-Vidyā, Sanyāsa-Niṣṭhā is essential ("living the life of medicants", Sanyāsa-Yogāt as stated in Muṇḍaka). The word Upaniṣad is from root Śad meaning completely destroying the Avidyā which is the cause of Saṁsāra. According to Pāṇini, the root Śad has three meanings — Viśaraṇa, Gati, and Avasādana. Brahma-Vidyā destroys Avidyā, leads to Brahma and loosens the bonds of Saṁsāra.

In 1-1-2, both Śaṅkara and R.R. interpret Parāvara as learnt by a junior from a senior or Parā and Aparā Vidyās.

1-1-3: R.R. interprets Bhagavān as one who knows creation absorption, gati, agati, Vidyā and Avidyā.

Śaṅkara says in B.S.S.B. 2-3-6 that the meaning of the Pratijñā "by knowing one, everything else is known" is this. Brahma and Prapañca are identical, therefore, by knowing Brahma everything becomes known. If there is difference between Brahma and Prapañca, then this Pratijñā would be falsified.

1-1-3: R.R. has a long and learned discussion on this Mantra where he explains the main tenets of Rāmānuja.

"Sarvaṁ Idaṁ" is the starting point of the discussion and R.R. says that Brahma is Cid-acid-Viśiṣṭa. Brahma is Saguṇa and he is Viśeṣya and "Sarva" is its Viśeṣaṇa or attribute. Sūkṣma cid-acid-Viśiṣṭa Brahma is the Kāraṇa of the Sthūla-cid-acid Brahma. This philosophy believes in the Avikṛta-Pariṇāma-Vāda and not Vivarta-vāda. Creation is real and not unreal as in Kevalādvaita. Brahma is Satya and Jagat too is Satya, "Idaṁ Sarvaṁ" in the text, though it refers to the Viśeṣaṇa in the chief sense, may be taken to refer to the Viśeṣya Brahma. R.R. says that he has discussed this more elaborately in his Bṛhadāraṇyaka-Prakāśikā. Cid-acidvastu is created, sustained, controlled by and is the body of Brahma. Individual soul too has Brahma as his Antaryāmi and R.R. refers to the text

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"Individual Soul is embraced by Prājña Ātmā (Prājñena Ātmanā Pariṣvaktaḥ) where Pariṣvanga does not mean laya (absorption) according to Rāmānuja.

1-1-4: "Two Vidyās should be known". Śaṅkara interprets this clause by saying that the Aparā Vidyā should be known for its examination, getting disgusted with it and then for discarding it as is stated in Muṇḍaka 1-2-7 onwards. R.R. says that both kinds of Vidyās should be known as acceptable (Upādeya bhūte). This is part of the Tenets of Rāmānuja, who says that Apavarga (Mukti) is possible only with the combination (Samuccaya) of Karma and Jñāna and he quotes there B.S. 3-4-26 (Sarvopetā ca yajñādiśruter Aśvavat). R. further says that in addition to the meaning of Vedic sentences — Jñāna which means Dhyāna or Upāsanā (meditation, worship) is intended to be prescribed by Vedānta and quotes Br. Up. 4-4-21 (Vijñāya Prajñāṁ Kurvīta). Vedana (knowledge) is the same as Upāsanā according to him. Dhyāna (meditation) like the continuous flow of oil (Tailadhārāvat) is continuous memory which is the same as Dhruvā Smṛti as stated in Gītā and that is Bhakti. He interprets "yam Eva Eṣa vṛṇīte" of Muṇḍaka as "On whom there is the grace of God" and that grace is possible only through Dhruvā Smṛti or Bhakti. For that the means are Karma i.e. the Āśrama Karmas should be performed for the whole life. For Dhruvā Smṛti, Rāmānuja quotes Vākyakāra in his Śrībhāṣya who prescribes development of seven qualities: (1) Viveka (purity of body by giving up bad food), (2) Vimoka (giving up desires), (3) Abhyāsa (continuous practice), (4) Kriya (performing five Mahāyajñas according to one's capacity), (5) Kalyāṇas (virtues like Truth, straightforwardness, giving gifts, non-violence, not coveting another's (wealth), (6) Anavasāda (not having mental gloom), (7) Anuddharśa (not feeling elated). Rāmānuja says on B.S. 4-4-22 that the two Vidyās are — one Parokṣa which is knowledge acquired by reading the scriptures and the other is Aparokṣa which is yogajanya, culminating in Bhakti. The means for this Aparokṣa Vidyā is Agamajanyajñāna and the above mentioned sevenfold qualities like Viveka, Vimoka, etc. Rāmānuja rejects the Sādhanā-catuṣṭaya of Śaṅkara as qualification for the study of Vedānta by saying that those qualities come after the Mīmāṁsā or study of Vedānta and not before that.

Madhva interprets Indra, Puṣā, Tārkṣya and Bṛhaspati as names of Viṣṇu (in the Śāntipāṭha). In Vaivasvata Manvantara, Atharvan was the first born of Brahmā and Mitra and others were born afterwards (Brahmāṇḍa Purāṇa). Parāvarān means Bharadvāja taught

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to Angiras both the exoteric and esoteric interpretations of the Veda. The sciences are not really two but one only. When a man with lower intellect reads it, it is Aparā and when read by one with higher intelligence, it is Parā.

Madhva says that the entire Veda describes the nature of Viṣṇu. Aparā Vidyā describes Karma and describes Viṣṇu indirectly. The same Veda when directly describing Brahma (i.e. Viṣṇu) becomes Parā Vidyā. By stating "Tad Etad Satyaṁ", the Apārā Vidyā is mentioned and by stating "yena Akṣaraṁ Veda," the Parā Vidyā is mentioned. By quoting Varāha Purāṇa, he says that originally Veda was only one, then became three and then five including Itihāsa.

In Ch. 8-1-2-3 Nārada says to Sanat Kumāra that he has studied all the Vedas etc., but that study has not taken him beyond sorrow — he has heard that he alone goes beyond grief who knows Ātman, therefore he desires to become Ātmavid and cross the ocean of grief (Śaṅkara).

1-1-6 is one of the basic Mantras describing Brahma. On that Mantra is based the Adreśyatva-Adikāraṇa of B.S. 1-2-21 to 23. Here some negative and positive descriptions are mentioned with reference to Brahma. The negative description is found in Māṇḍūkya 7, Br. Up. 3-8-8, Kaṭha 1-3-15 and in the famous "Neti Neti" in Br. Up. 4-5-15. Dr. R. D. Ranade remarks that the intended meaning is that the "Absolute is characterless and indefinable" — "the Upaniṣadic characterisation of the Absolute passes from the negative stage of neither-nor, through the affirmative stage of all inclusiveness to the transendental stage of either-or". In this Mantra Muṇḍaka 1-1-6 Brahma is called "Bhūtayoni". According to Śaṅkara, Brahma is the "Vivarta-Kāraṇa", according to Rāmānuja Brahma is both the "Upādāna and Nimitta Kāraṇa" and according to Madhva Brahma is "Nimittakāraṇa" only.

The word "Bhūtayoni" is interpreted by R.R. as Upādāna Kāraṇa of Bhūtas.

Madhva says that because Brahma is possessed of qualities like Adṛśyatva, therefore He is not subject to any Vikāra. When the learned men study Veda-Vidyā, then they understand Brahma. Veda itself is Parā-Vidyā.

According to Śaṅkara, Brahma is described as "Bhūtayoni", cause of all Bhūtas as due only to Māyā as explained by him later. As Brahma is described as without hands or feet, it means that Brahma is neither 'Grāhya' or 'Grāhaka', and is therefore Avināśi.

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After the 6th mantra here, R.R. reads here an additional mantra which is not found in other editions. It reads "Yasmāt Nāṇiyo Na Jyāyo ... Vṛkṣa iva stabdho ..." This mantra, says R.R. may be an interpolation. Yet he comments on it. This mantra is found in Śvetaśvatara as 3-9 and in Mahānārayaṇīya as 8-13. The mantra means "there is nothing smaller or bigger than Brahma. He is as unbending as the tree and everything is filled by Him."

1-1-7: This mantra gives three illustrations of how Jagat comes out of Brahma. The illustration of Spider shows that Brahma does not require any other assistance or Nimitta. The illustration of Pṛthivī says that the earth produces herbs which are of the same nature. Man's head produces hair which are of a dissimilar nature. Thus Brahma can produce Jagat without Nimitta or whether it be of a similar or dissimilar nature.

Madhva says that Parameśvara's body is the Upādāna Kāraṇa and independant. Parameśvara is the nimitta Kāraṇa.

1-1-8: There is a special order in which the Jagat is created by Brahma (i.e., Māyā Śabada Brahma according to Śaṅkara).

Śaṅkara:—

Tapas	= knowledge of world creation Vidhi
Cīyate	= Ucchūnatām Gacchati
Annaṁ	= Avyākṛta
Prāṇa	= Hiraṇyagarbha
Satya	= Five elements like Akāśa etc.
Amṛta	= Phala or reward of Karma performed
R.R.: Amṛta	= All Cetana and Acetana creation
Satya	= Enjoying creatures
Madhva — Tapas	= Observing thinking
Anna	= Devas and Insentient things.

Madhava: This Upaniṣad first teaches Aparā Vidyā (1-2-1) and then the Parā Vidyā (1-2-13). Only those who have Śirovrata (used illustratively means those who have gone through the cremonies peculiar to each Veda) are entitled to study this Parā Vidyā but not those who have not performed the vow of their respective veda. In other words, both the Vidyās are to be studied. Aparā is not to be discarded.

Madhva: In 1-1-7 the illustration of the spider and the thread shows that the material world is a reality — neither a Pariṇāma

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(modification) or Vitarta (illusion). Jīvas remain latent at the time of Pralaya with their Karma and come out at the time of creation.

Madhva: 1-1-8: This verse shows that Prakṛti and Jīvas are co-eternal with Brahma.

1-1-9: In the second line of this Mantra, the word Brahma means Kāryalakṣaṇ. Brahma is Hiraṇyagarbha according to Śaṅkara. Śaṅkara.

R.R. also says that from Brahma, Avyākṛta Brahma is born. Thereafter the Vyākṛta creation is born.

According to Madhva, this Upaniṣad is intended to describe the Bhagavān only. He is Sarvajña and Sarvavid. Here neither the Prakṛti nor the Jīva is intended to be described — only the Bhūtayoni Paramātmā is described. Jīva and Brahma are distinct and never identical. Jīva is Sevaka and Bhagavān is Sevya.

1-2-1: Śaṅkara says that Vedic rewards of Karma are described as Satya; but this Satya is only relative; and the rewards come true only when the Karma is performed without any obstacles (pratibandha). Satyakāmāḥ = Svargakāmāḥ. R.R. says that 'Satya' in this mantra means Nitya. Only Niṣkāma Karma should be performed as prescribed; but even Sakāma gives some reward.

Madhva: Karma and Jṇāna are both intended for reaching Brahma. By Aparā Vidyā, Karma is understood and by Parā Vidyā, Karma becomes fruitful. Therefore, the Vidyā that describes Karma is itself Parā Vidyā. Parā Vidyā is esoteric knowledge and Aparā Vidyā is exoteric knowledge, therefore both must be studied. Satyakāma means men of all Āśramas. One should perform Karma but should think that "I am not the doer, Hari does everything, and all my Karma is the worship of Hari". This will lead to Brahma.

1-2-6: The word Brahmaloka in this mantra means Svargaloka according to the context. This reward, described in the mantra, is for men performing Karma without knowledge (Śaṅkara).

1-2-7: Karma (Jñāna-rahita) is first described and then censured — this is done to produce dislike for it and then to discard it Śaṅkara).

1-2-8: Avidyā is the Āvaraṇa of ignorance concealing Brahma (Śaṅkara).

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1-2-11: By Sakāma Karma, men go to heaven etc. and then return. By Niṣkāma Karma, men go to the world of Hiraṇya-garbha and at Pralaya, they thereafter have Karma-mukti. Ordinary people are having births and death continuously (Śaṅkara).

1-2-11 dsecribes men getting Krama-mukti. Here "Virajastva" is only relative. Śaṅkara quotes here Manu 12-50.

According to Madhva, Avidyā in 1-2-8 means wish of God and Bhāvarūpa Ajñāna. "Bahudhā Vartamānaḥ in 1-2-9 means worshipping various other deities. R.R. says that Tapas in 1-2-11 means Brahma.

1-1-12: This mantra is intended to show the Adhikāra for Parā Vidyā. Such a person becomes Virakta of Saṁsāra which involves Sādhya and Sādhana. In Dakṣiṇa-mārga, the goal is heaven and means are the yajñas. In Uttara-mārga, the goal is Hiraṇya-garbha and means are the Upāsanā of Saguṇa Brahma. But one who is qualified for Parā Vidyā is Virakta of all these Sādhya and Sādhanas. They are empty like Kadalīgarbha.

Further, Śaṅkara gives five illustrations:

1. Māyā or Indrajāla, 2. Mirage, 3. Gandharvanagara, 4. Dream and 5. Foam or water bubbles.

Such Adhikāri gets Nirveda i.e. Vairāgya. He must go to a qualified Guru; even though he is himself learned in Śāstras, he should not try to investigate Brahmajñāna independently (Śaṅkara).

R.R.: In the first Sūtra of Bādarāyaṇa's Brahma Sūtra, the meaning of 'Aṭha' is "after the Vicāra of karma of 16 Lakṣaṇas". Brahma-jijñāsā can arise only when it is known that the reward of Karma is short-lived and unsteady.

Merely by performing Vedic rites, one does not get Nitya-Phala.

Madhva: Loka means all other lokas except Viṣṇuloka. Till 1-2-11, the Dharma of a Gṛhastha was described. From this mantra, the Yati-dharma is described. Brahma-niṣṭha means Viṣṇubhakta.

1-2-13: Puruṣa = Pūrṇa or residing in Pur (Body). This Puruṣa is Satya i.e. Parmārthasvarūpa. The pupil must approach the teacher with Samidhs. The qualifications of the pupil as of quiet mind and possessed of Sama etc. indicate that he should have all the Sādhana — catuṣṭaya (Śaṅkara).

Madhva-Satya = God Viṣṇu: Puruṣa means one possessing all the six qualities. Tatva means Brahma-vidyā. Śama etc. are implied as part of Śravaṇa of Brahma-vidyā.

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R.R. while interpreting 1-2-11, refers to Sanyāsins as having the Adhikāra and says that Tapas means Brahma and as Tapas and Satya are used as synonyms, Satya also means Brahma.

1-1-13 prescribes that one should approach a Guru. The Sādhaka should examine the rewards of Lokas that can be obtained by meritorious Karma. For this, he has to study the entire Veda with Aṅgas and Upaniṣads i.e. Brahma-jijñāsā should be made only after studying the Karma-mīmāmsā of sixteen Lakṣaṇas. He should then realise that the rewards of Karma like cāturmāsya etc. are only relatively permanent and the Phala which is endless and really permanent is Brahma.

Madhva: When one performs Karma, with a desire to please Hari, that very Karma which was of a lower kind before, becomes of a higher kind. But otherwise, that Karma is like frail boats which sink. Therefore, one should perform all acts with a desire to please Hari who is true.

SECOND MUṆḌAKA

Śaṅkara: So far, Aparā Vidyā and its Kārya was discussed. Now the source of Saṁsāra (and its birth and absorption) is mentioned. That source is the Akṣara Puruṣa who is Satya (not relatively but absolutely). This answers the question put by Śaunaka in 1-1-3 (by knowing whom, everything else is known). The phala of karma which was mentioned as Satya in 1-2-1 is only relatively permanent. It only means that if the scriptural karma is performed perfectly, the reward follows invariably. The illustration of sparks coming out of fire is not intended to show that Jīvas are the Aṁśas (parts) of Brahma but the intention is different. Brahma cannot be apprehended by any sense organ and is therefore, extremely Parokṣa. But one's own Jīvas is Pratyakṣa. And the Upaniṣads say that Brahma and Jīva are identical. Therefore, just as Jīva is Satya, Brahma, even though not Pratyakṣa, is also Satya. That is why the mantra 2-1-1 first says that the Akṣara Puruṣa is Satya and to prove that, the mantra gives the illustration of sparks. As sparks are Satya, their source fire is also Satya. Further, sparks are of the same nature as Agni, similarly Jivas are of the same nature as Brahma.

The birth and absorption of Jīvas from and into Brahma is compared to Ghaṭākāśa and Mahākāśa. With the conditioning (Upādhi) of Ghaṭa (pot) there is Ghaṭākāśa and with the removal of that Upādhi (breaking of the pot) the Akāśa in ghaṭa merges into the Mahākāśa. The various Cetana and Jaḍa Padārthas seem to come

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out of and ultimately merge into Brahma (Akṣara Puruṣa) on account of the Upādhis of Nāma and Rūpa. Brahma is the source (Moola) or Kāraṇa of Saṁsāra due to Avidyākṛta Nāmarūpa Upādhis. In 2-1-1 Jīva and Brahma are intended to be proved as identical and Jīva's birth and absorption from and into Brahma is due to Upādhi only and not real. The Nāma-Rūpa seed is called Avyākṛta or Māyā which is superior (Parā) to its Vikāra but Pure and Absolute Brahma is Superior even to this Avyakta. This pure unconditioned and Absolute Brahma is described in 2-1-2. That Brahma is called Akṣarāt (= Avyaktāt) Parataḥ Paraḥ i.e. Avyakta (Māyā) is Superior to its Vikāra and Brahma is superior or beyond Avyakta (Māyā). Brahma is Amūrta i.e. formless, without Prāṇa or Manas. Akṣara in 2-2-1 is interpreted as Avyakta (Māyā). In Gītā 15-16 also Śaṅkara interprets Akṣara as Avyakta, and Kūṭa as Māyā.

R.R.: In 2-1-1 Akṣara means Brahma who has subtle bodies of Cit and acit. From that subtle body, the gross Cit and a Cit emerge. The world is therefore real.

Madhva: All Padārthas which are found in this Kalpa are of the same Rūpa in form as in the earlier Kalpa. Jīva has the same Rūpa as Brahma. The last Khaṇḍa speaks of Yajñas, their Phala, Prakṛti and its forces and that is the first Satya. The second Satya is that Jīvas are also Satya, thus the world is real.

R.R.: Interprets Akṣara In 2-1-2 as Avyākṛta Samṣṭipuruṣa, who is superior to his Vikāras and Brahma is beyond this Akṣara (Avyākṛta).

Madhva: Akṣara means imperishable and it has there grades. The lowest, is Jaḍa Prakṛti. Higher than that is Śrī Tatva and the highest is Vasudeva. Divya means that Lord Vasudeva has divine body, and not a Prakṛtic body.

2-1-3: Śaṅkara says that the seed of Nāma and Rūpa is Māyā and when Brahma is conditioned by this Māyā Upādhi, then only Brahma reflected in Māyā becomes the cause of Prāṇa Manas etc. as stated in 2-1-3. Creation is mentioned in a particular order in 2-1-3 but at other places another order is mentioned. It means that the mantra here gives no particular importance to the order or creation which is unreal according to Śaṅkara.

R.R. says that everything is created from the Cit or Acit body of God and thus the body of God is both nitya and real.

Madhva: Creation which is real is described here in the very manner in which it is created.

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2-1-4: Śaṅkara — Agni means Dyuloka or heaven. Between Brahma and Virāj, there is Hiraṇyagrabha. 2-1-4 describes the cosmic person. R.R. also interprets Agni as Dyuloka. Madhva interprets Agni etc. as the various Aṅgas (parts of body) of Parameśvara.

2-1-5: Śaṅkara states that this mantra refers to Pañcāgni Vidyā. The five fires are heaven, parajanya, earth, man and woman — Prajā is passing through these five fires before it is born.

R.R.: Says these five fires are directly born from Parameśvara.

Madhva: Reads "Ayaḥ" in place of "Atha" in this mantra and interprets it as Dharma. Pumān is Vasudeva and says that this creation of yajña etc. is from Parameśvara.

2-1-6: Śaṅkara says the lokas mentioned are these two Mārgas. The ignorant Karmaṭha goes to heaven and returns again. The learned Karmaṭha goes by the northern pāth to Hiraṇyagarbha Loka.

2-1-8: Madhva interprets "Saptarciṣaḥ" as knowledge gained from sense organs. He reads "Guhāśayāyāṁ" in place of Guhāsayāḥ".

2-1-10: Śaṅkara says that this mantra describes the identity of Puruṣa (Brahma) and the Universe. Avidyāgranthi here means knots of Māyā. As Brahma is everything, there is no possibility of any duality or Dvaita. All multiplicity is only as appearance, māyā, due Avidyā or ignorance.

R.R.: As Puruṣa is the Antarātmā of all beings and is the material cause of all, therefore, knowing Puruṣa means knowing everything else. "Brahma" in the latter part of this mantra means Mukta or liberated souls and Akṣara Puruṣa gives nectar — like delight to such liberated souls. This "Brahma" is also Akṣara Puruṣa by the same reasoning.

Madhva: The creative activity and tapas (knowledge) of Parameśvara i.e. His Śakti and wisdom are not different from Him. He has the power to create, preserve and destroy. He who knows this from Guru gets his knots of ignorance loosened. This is the Upāsanā of the Lord in his heart.

2-2-1: Śaṅkara: This khaṇḍa states the means by which this formless, Sat, Akṣara is to be realised. "Āviḥ" means shining. Brahma shines because we have the "Upalabdhi" of the Universe. Nāma and Rūpa are unreal but Asti, Bhāti and Priya form the nature

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of Brahma who is always shining. Brahma is beyond Laukika jñāna.

R.R.: "Āviḥ" means visible to Yogins. Vijñāna = Jīva.

Madhva: After the ignorance about God is removed, the Mumukṣu should have Śravaṇa of God having special qualities. "Vijñānāt Paraṁ" means superior even to Brahmadeva as Vijñāna means Brahmā.

2-2-2 R.R.: Arcimat-Cit and acid are the bodies of the Lord and through them the Lord is shining.

Madhva: Prāṇa means the controller of the Prāṇa; Satya means controller of the liberated and Amṛta means Nityamukta.

2-2-3 Śaṅkara: A mumukṣu who is incapable of thinking, should have the practice of Prāṇāyāma and thereby harmonising his mind he gets Krama-mukti. This and the subsequent mantras are for such madhyama and manda Adhikārins.

2-2-4 Śaṅkara: While meditating on Praṇava as Brahma, there arises that Pratibimba of Caitanya which by repeated meditation as Ātma is called the piercing of the target i.e. the Anusandhāna of cit-pratibimba as Bimba is the piercing of the target.

R.R.: When the Mumukṣu gets Sāmya with Paramātman through Praṇava, he forgets his original form of Deva, manuṣya etc. This is the meaning of Tanmaya.

Madhva: Tanmaya means Brahma pracura. These mantras are meant for Upāsanā of the Lord only.

R.R. "Āyamya" — Jīva is the body of the Lord and dependant on Him. R.R. reads "Bhāgavatena cetasā" for "Bhāvagatena cetasā". Madhva: "Viddhi" means meditate.

"Upāsā" means study of scriptures.

2-2-5 Śaṅkara: "Give up all other talks" — Realising that Ātmā is one's own self and the self of all beings, one should give up all other talks which are due to Avidyā (ignorance). Thus knowledge is like a bridge to cross over the ocean of Saṁsāra.

Madhva: Give up all other talks about the Upāsanā of Gods other than Vasudeva.

2-2-6 Śaṅkara: "Tamasaḥ Parastāt Parāya". To the other shore of the ocean of darkness in the form of Avidyā i.e. for realising the true nature of Brahma which is not conditioned by Avidyā ignorance).

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Madhva: Viṣṇu arises in the heart either in one form or many. His meditation should be in the form of Aumkāra, possessed of all auspicious qualities and never as Nirguṇa. Pārāya = for obtaining.

R.R.: Says that the Lord does not give up his Svabhāva. Yet at the same time, by His own desire He assumes many forms. Pārāya = for going to the other shore.

2-2-7 & 2-2-8 Śaṅkara: That absolute Brahma who is Parā-vidyā-Viṣaya is to be realised as if established in the heart. This Meditation of Saguṇa Brahma as Sarveśvara, manomaya etc. is for Kṛama-mukti. Established in the heart means realised in the heart as Brahma as Caitanya is always manifested there.

R.R.: Brahmapura = Vaikuṇṭha.
"Prāṇaśarīranetā — giving Prāna and body to Jivas.
Vijñāna = Upāsanā in the form of meditation on the true nature of the Lord.

Madhva: Brahmapura = Body
Anna = Martya

The Lord is the antaryāmin in the heart and by His Upāsanā, one has His Sākṣātkāra in meditation.

2-2-9 Śaṅkara: This Mantra gives the Phala of the true knowledge of Brahma.

"Hṛdaya-granthi" = Avidyā as well as the false impressions created by ignorance, "Kāmāḥ" stick to the heart and not to Ātmā as Naiyāyikas believe. Its Phala is Jīvan-mukti. Sañcita and Kriyāmāna karmas are destroyed but the Prārabdha is to be enjoyed by the Jñānin. "Parāvare Dṛṣṭe" means — when one realises that that Para Brahma is my very self. Avidyā is Saṁsāra-Kāraṇa.

R.R.: Hṛdaya = Jīva. Parāvara = all beings and thing are lower than and dependant on Brahma who is their controller. When there is proper Upāsanā, God destroys all good and bad deeds.

Madhva: Parāvara = Parameśvara is Superior to Ramā, Brahmadeva etc. Avidyā is Prakṛti in the active state. Destruction of Avidyā means putting her guṇas in a latent state. Madhva talks of five bonds — Avidyā, liṅga deha, Paramācchādaka, Kāma and Karma bonds.

2-2-10 to 2-2-12: Śaṅkara: Summarises what is stated earlier. "Virājaṁ" means Brahma devoid of all faults, dust, mud (ignorance). That Brahma is Niṣkala, without any of the Kalās mentioned both in the Praśna and Muṇḍaka. Brahma is one's own Ātma. It

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is self-shining and no other light illumines Brahma. It is the Absolute Truth.

All else is Its apparent Vikāra as stated in Chāndogya 6-1-4. "Vācārambhaṇaṁ etc". 2-2-12 is the mantra giving the conclusion of the syllogism i.e. the final deduction.

Whatever appears outside, in front, back, in north, or south, to the ignorant who does not realise the true nature of Brahma — is really speaking Brahma only. Conception of anything as "Abrahma" is all due to Avidyā like erroneously seeing a serpent as a rope. The teaching of all Vedas is that Brahma alone is the Absolute Truth, or Reality (Śaṅkara).

Madhva: 2-2-9, prescribes the meditation of Nārāyaṇa in the Siṁśumara which is in the circle of Sun.

2-2-12: Brahma is Viśva and even beyond that. But Viśva is not identical with Brahma. Brahma has no limits and is Sarvottama.

According to Śaṅkara, when the mantra 2-2-12 identifies Brahma with Viśva, it is by way of Bādha-Sāmānādhikaraṇya. That which was seen by you as a pillar is really speaking not a pillar but a man" — this is expressed as "the pillar is man". Here there is expressed an identification of pillar and man with an intention to make a Bādha or rejection of pillar. Similarly, when it is said "Brahma is Viśva", the identification is with an intention of making Bādha of Viśva — i.e. it means that what appears as Viśva is really speaking not Viśva but Brahma. This is Bādha-Sāmānādikaraṇya.

THE THIRD MUṆḌAKA

3-1-1 Śaṅkara: In the earlier part of this Upaniṣad, Parā Vidyā was described. It is really difficult to comprehend easily; therefore, the main principles are now being taught in another manner. The Upaniṣad also gives the other associated Sādhanas for realising Parā Vidyā, like Satya, etc. Vṛkṣa means the body as it gets destroyed like a tree. The other non-enjoying bird is Brahma conditioned by Satva Upādhi and called Īśvara. He is merely the spectator.

All Ācāryas of Bhakti Sampradāya take a religious view and accept directly or indirectly the principle of duality — sevyasevaka Bhāva of Jīva and Īśvara. They rely on this and subsequent Mantras for such dualism.

3-1-2 Śaṅkara: When the Jīva sees the other who is different from the Upādhi of Vṛkṣa, the Īśa who is beyond Saṁsāra, hunger,

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thirst, grief, delusion, as the Ātmā of Jagat and as his own self and Māyā as His greatness, the Jīva becomes free from grief.

R.R.: Jīva is Śeśa and Brahma is Śeśin. Brahmin is Kṣetrjña and Jīva is Bhūtātmā. When Parameśvara, pleased by the Upāsanā of Jīva, manifests His greatness in the mind of Jīva, then the Jīva becomes free from grief. R.R. discusses this subject at great length.

Madhva: Īśa = Viṣṇu. The Moha of Jīva is his attachment to the body.

3-1-3 Śaṅkara: The Samyag-darśin is beyond good and evil. He is beyond pāpa and puṇya — he is supra-moral. But as Manu says, he is accustomed to follow the moral path, and he never thinks of doing any Adharma. Having brightness of gold means his light is *Avināśi*. "Paramaṁ Sāmyaṁ" means identity — it is not ordinary Sāmya but Parama — on all fours; therefore, it means "identity" or assimilation. Even 'Puṇya' gives Saṁsāra in the form of good birth, therefore he is beyond Puṇya also.

R.R.: Brahmayoni — material cause of Avyakta or Brahmā who is the cause. "Paramaṁ Sāmyaṁ" = Sarūpatā with Brahma.

Madhva: Brahmayoni — Kāraṇa of Hiraṇyagarbha.

"Paramaṁ Sāmyaṁ" = Viṣṇu Sāmyaṁ.

3-1-4 Śaṅkara: He does not become Ativādin i.e. does not speak much. There is nothing else other than him about which he can speak. His krīdā is only in Ātmā. Kriyāvān — here Kriya means Kriya in the nature of Jñāna and Vairāgya. There cannot be a Samuccaya of Jñāna and Karma.

R.R.: Prāṇa in the mantra means Paramātma. R.R. reads "Vijānan bhava tena Ativādi" — "Know this Paramātma. By the grace of God, he speaks much i.e. he describes Parameśvara as superior to everything else. Kriyāvān means performing without desire for reward Vaidika Karma and thus purifying his mind.

Madhva: Eṣaḥ = Hari. Kriyāvan = performing deeds according to his Prārabdha. Sarva-bhūta = all sense organs. When Hari is the Kartā and not Jīva — when such direct knowledge is obtained, then in meditation there is Asaṁprajñāta — Samādhi.

3-1-5 Śaṅkara: This mantra mentions other associates — Sādhanas like satya (truth), Tapas (onepointedness of mind and senses), Jñāna (true knowledge) and Brahmacarya (not having sex life). Praśna 1-16 is cited "in whom there is no crookedness, untruth or illusory behaviour". These are the associate Sādhanas to bring about

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Saṁyag-jñāna. Śankara insists that these Sādhanas which predominently denote cessation of activities are intended for a Bhikṣu or Sanyāsin.

Madhva: Samyag-jñāna means the knowledge of the greatness of Hari and devotion with love.

3-1-6 Śaṅkara: This mantra is an Arthavāda glorifying the Sādhanā of Satya.

Madhva — Satya means Viṣṇu in Vaikuṇṭha, Anṛta = demons.

3-1-7 Śaṅkara: The goal reached by those who follow what is stated in 3-1-6 is described here — nature of that Nidhāna of Satya. It is great and small, far and near. It is found here only — concealed by Avidyā — but seen by the learned like jewel in the neck, till now forgotten.

Madhva says every Jñānin has a special kind of Mokṣa. There is difference in Mokṣa which has several grades.

3-1-8 Śaṅkara: For Brahma-Prāpti, Jñāna alone is the main Sādhanā. By clear illumination of Buddhi, one becomes pure and clear like a mirror without dirt. Then alone, by meditation, one has the true knowledge of Ātmā.

R.R.: Jñāna-Prasād — grace of God.

Madhva: Vāyu is Jñānarūpa; without the grace of Vāyu and Hari, Jñāna is not possible.

3-1-9 Śaṅkara: Ātmā can be realised only by Cetasā i.e. by pure (true) knowledge; when the mind has become Viśuddha (pure), then only Ātmā shines in it.

3-1-10 Śaṅkara: Such a Samyogdarśin realises himself as the self of all, all his desires are fulfilled.

THIRD MUṆḌAKA — SECOND KHAṆḌA

3-2-1 Śaṅkara: A Saṁyag-darśin Jñānin has fulfilled all his desires and therefore one who pays obeisance to him gets whatever kind of prosperity he wishes (3-1-10). But he who without any desire for reward worships such Ātmajñānin person never gets any rebirth. This whole chapter (khaṇḍa) describes the Brahmavid person.

Madhva: Brahma resides in Prāṇa. When there is Jñāna, the Prāna becomes brighter and then it keeps on acquiring the best knowledge. Brahma-dhāma is Brahmaloka.

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3-2-2 Śaṅkara: One who desires liberation should give up all desires. A Kṛtātman is one who has discarded his lower nature which was characterised by Avidyā and who has assumed his real nature by Vidyā. All his desires are annihilated in this very physical body itself. "Iha Eva" means he comes Jīvan-mukta in this very life.

Madhva: Paryāpta Kāma = One whose desire for the devotion of the Lord is amply fulfilled.

3-2-3 Śaṅkara: As Ātma-lābha is the best of all gains, a doubt arises whether lectures etc. are useful in this connection. Lectures, sharp intellect, great learning — these means in themselves are not effective. A Mumukṣu who chooses Brahma seriously — he alone succeeds in realising Brahma. He should not make a half-hearted effort to know Brahma. Choosing Brahma means a constant repeated meditation (anusandhāna) that his Pratyag-Ātmā is Paramātma.

There is a conflict of opinion as to who makes "Varaṇa" — choosing. Ācāryas of Bhakti mārga say that it is the Grace of God which makes the Bhakta realise Brahma. In other words, the Varaṇa is made by God and not by the mumukṣu as Śaṅkara interprets.

But in effect there is not much difference in the two interpretations. On what basis God graces the Bhakta? God does not arbitrarily decide, otherwise there would be partiality (Vaiṣamya) towards some and cruelty (Nairghṛṇya) towards others as Brahma Sūtra points out in 2-1-34. God therefore, sees the Karma of the Bhakta and then decides about grace. Śaṅkara intends to say that the Mumukṣu should not make half-hearted efforts but make serious constant and full-hearted effort, then only he succeeds. 3-3-4 of Muṇḍaka also says that he should have Bala, want of Pramāda and Tapas with liṅga. This means a special effort is necessary for the Mumukṣu. In God's Varaṇa also, as Brahma Sūtra says God decides about Varaṇa after seeing the Karma of the Sādhaka. Thus the conclusion is that there should be serious constant full-hearted effort by the Sādhaka and then there is the Grace of God — these two lead to realisation.

Śaṅkara interprets liṅga in 3-2-4 as Sanyāsa.

Madhva — Bhakti and Jñāna are the means for the grace of God or Bhagvat Prasāda.

R.R.: It is only when God selects the Upāsaka, that the Upāsaka has realisation of God.

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3-2-4 Śaṅkara: In realising Ātmā, the following three means are helpful:

1. Bala = strength acquired through Ātmaniṣṭhā.
2. Apramāda = not having neglect caused by attachment to worldly objects like sons, property etc.
3. Tapas with Liṅga = knowledge with Sanyāsa. Sanyāsa may mean inner, mental, tyāga i.e. giving up Svatva and ego in everything. Karma of Indra, Janaka and other Jñānins is not karma but Karmābhāsa.

R.R. Liṅga = marks like Śikhā, Yajñopavīta etc. necessary for various Āśramas.

Persons of all Āśrama can have Brahmajñāna but they should have marks appropriate for their Āśrama.

Madhva: Tapas with liṅga means constant meditation of Viṣṇu without desire for rewards.

3-2-3 Śankara: How do the Samyag-jṅānin enter Brahma as stated in 3-2-4? Those who are such liberated souls mingle with the entire Universe. At the end of their present life, they mingle with the Mahācaitanya, as on breaking of the pot, the ghatākāsa mingles with the Mahākāsa.

R.R.: Sarvaṁ Eva Āviśanti — means with the help of their Dharma-bhūta Jñāna, they experience all things.

3-2-6 Śaṅkara: Sanyasa = Sarvakarmapariṭyāga.

Brahmaloka is Brahma only.

Parāmṛtaḥ = Have become Brahma in this very life i.e. Jīvan-mukta.

Parimucyanti = like the Ākāśa, in the broken pot, they mingle in Mahākāśa; like the extinguishing of a lamp, they do not go anywhere else. Such liberated souls do not go to any other place or country or loka. Just as we cannot see the path of a bird or a fish after it has gone, similarly, we cannot see the path of the liberated after they give up their body. Brahma is beyond time and place and when they mingle with Brahma, they do not go to any place or space. Removal of Avidyā itself is Mokṣa. Mokṣa is not any kind of activity.

Madhva: Parāntakāla means 100 years of Brahmā. Sanyāsa-yoga means performing acts, appropriate for one's Varṇa and Āśrama.

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Yoga means performing acts, appropriate for one's Varṇa and Āśrama with dedication to God. Vedānta means the determination of the meaning of the entire Veda.

3-2-7 Śaṅkara: Kalās are Prāṇa etc. (mentioned in Praśna 6) which created the physical body go to their Kāraṇa or seeds. Karma means sañcita and kriyamāna karma (Prārabhda has to be enjoyed even by the Jñānin). "Vijñānamaya" means Jīva which has the nature of Buddhi characterised by Avidyā. When this Avidyā Upādhi is gone the mumukṣu becomes one (identical) with Ākāśakalpa Advita Brahma who is without kārya or kāraṇa i.e. beyond causation.

R.R.: The kalās only go to their Kāraṇa — they are not absorbed into Kāraṇa. Ekībhavanti means they only discard the Bheda of their name and form. They do not become Brahma.

Madhva: "Ekībhavanti" they get Aiśvarya and Sārūpya like 4 hands etc. They do not become Brahma. The meaning given by Advaitavādins is incorrect according to Madhva.

3-2-8 Śaṅkara: Like rivers, the name and Rūpa of Brahmavid disappear. Nāma and Rūpa are due to Avidyā. He then goes to that Highest Puruṣa who is beyond Akṣara mentioned earlier. According to Śaṅkara, this immortality is impersonal.

Madhva: Even in the ocean, the rivers do not loose their identity as the cloud takes only unsalted water of rivers and not the saltish water of the ocean!

The liberated person does not remember his name and form but he is not destroyed. "Vimukta" in the mantra means "Amukta" Similarly, "Nāmarūpe Vihāya" should be read as "Nāmarūpe avhihāya" with an Avagraha before "Vihāya".

3-2-9 Śaṅkara: Brahmavid becomes Brahma only i.e. there is complete identity of the two. In this very life he feels no grief. He goes beyond Dharma and Adharma. Guhāgranthi means knots of Avidyā in his heart. Śruti says "the knots of the heart are broken etc."

R.R.: "Brahma Eva Bhavati" means he gets the Rūpa of Brahma.

Madhva: "Brahma Bhavati" means he becomes Pūrna, not that he becomes identical with Brahma. The reason is that Jīva is dependent on Brahma. When there are other Bādhaka Nyāyas, it is

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reasonable to take the words of Śruti in a limited sense (artha-Sankoca).

3-2-10 Śaṅkara: The procedure or Vidhi for imparting Brahma-vidyā is now stated. Brahma-niṣṭhāḥ means contemplating on Apara-Brahma so far. Ekarṣi is the special fire of Atharvavedins. Their Śirovrata means vow of carrying fire on their head.

R.R.: One should study the scriptures of one's Śākhā in its entirety. Different kinds of Upāsanās are prescribed by different Śākhās. It is enough if one performs the Upāsaña of his own Śākhā. Śirovrata is necessary for Atharvavedins; followers of other Vedas should perform the Upāsanā prescribed by their respective Veda and that would be enough.

3-2-11 Śaṅkara: Vidyā bears fruit only when the vows are properly performed.

Madhva: In this way, Angira instructed Śaunaka about Bhagavān Viṣṇu.

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MUṆḌAKA AND KEVALĀDVAITA OF ŚANKARA

Like all other Prācīna Ācāryas, Śaṅkara's effort is to show Eka-vākyaktā in all the three Prasthānas of Vedānta, viz. — Principal Upaniṣads, Brahmasūtras and Gītā. In Māṇḍūkya Bhāṣya, he says that the essence of the Upaniṣads is to show the identity of all with Ātmā. In the Śaṅkara school Praśna is said to be a commentary or further explanation of passages in Muṇḍaka. Praśna refers to Para Brahma and Apara Brahma in 5-2; Muṇḍaka 1-1-4 refers to Aparā Vidyā which has for its object the Sādhanā and Phala of Dharma and Adharma. This Aparā Vidyā consisting of Vedas and Vedāṅgas is to be examined and then discarded. The other is Parā Vidyā by which the imperishable Brahma is attained. This Para-prāpti is nothing else except the destruction of Avidyā.

In 1-1-6, the Para Brahma is described. It is Adreśya (invisible) etc. Brahmasūtra 1-2-21 refers to this mantra of Muṇḍaka 1-1-6 to prove that Parameśvara and not Pradhāna of Śāṅkhya is the cause of the Universe. Brahma is only the vivarta kāraṇa of the Universe. Vivarta is false or apparent transformation. Brahma associated with Māyā is called Apara Brahma. Para Brahma is Nirguṇa (without any attributes) and is Nirviśeṣa (without distinctions). There is nothing else except Ātmā, Ātmā is Jñānsvarūpa and not having the Guṇa of Jñāna. Ātmā is Kūṭastha-nitya, Eka, and Advitīya.

Brahmajñāna is the Sādhana (means) and removal of the knots of heart (Hṛdayagranthibheda) is Sādhya (goal). Vedas and their Aṅgas are Karmātmaka and are therefore Aparā Vidyā, that by which the imperishable is attained in Parā Vidyā. Śaunaka asked "By knowing what, everything else is known?"

This thing by knowing which everything is known, cannot be understood without discarding the Aparā Vidyā. For, first after examining and then by Vairāgya, rejecting Aparā Vidyā, Parā Vidyā can be firmly understood. As the Universe is nothing but the vivarta or false appearance of Brahma, therefore, by knowing Brahma, everything else (as there is nothing else apart from Brahma) is known. This Parā Vidyā is Brahma — Sākṣātkāra. Its Kāraṇa is Upaniṣads. But there should be Jñāna through Anubhava or experience. After Śabda Jñāna, one must go to a qualified Guru and acquire fourfold qualifications — viveka, vairāgyə, śama, dama etc. and Mumukṣutva.

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Aparā Vidyā is stated as Satya in 1-2-1. This Satya is relative. It only means that if there are no hindering causes, then the performance of Vaidika Karma invariably gives rewards. Niṣkāma Karma is for Satvaśuddhi or purification of the mind. In 1-1-6, the word Brahmaloka means Svarga only according to the context.

1-1-9 says men are under the Āvaraṇa or cover of Avidyā. There is a similar mantra in Kaṭha 1-12. There are other similarities also with Kaṭha. Muṇḍaka 3-2-3 is similar to Kaṭha. Muṇḍaka 3-2-3 is similar to Kaṭha 1-2-22 (Nāyamātmā Pravacanena Labhyaḥ) and Muṇḍaka 2-2-10 is similar to Kaṭha 2-2-15 (Na tatra suryo Bhāti).

By Niṣkāma karma, one goes after death by the Northern path and there is kramamukti. By performing Iṣṭa and Purta Karma, one goes to svarga and then returns to have rebirth as man, animal etc. The third variety of men is subject to constant births and deaths.

By performing Aśrama Karma with Jñāna of Saguṇa Brahma, one goes by the Northern Path through Sūrya-dvāra to Hiraṇyagraha and at the time of Pralaya, he is liberated. The word "Virāja" used here is relative.

In 3-2-2, the word "Iha Eva" is used. In the case of Ātmajña who is Paryāptakāma (whose all desires are fulfilled) and who is Kṛtātma (one who has withdrawn his Ātmā from Avidyā or ignorance and established Ātmā in his own true nature) in the case of such Ātmajña there is jīvanmukti in this very life (Iha Eva). All his desires are annihilated. He is Mukta (liberated) and on death he does not go to any other place but he mingles with the Universe (Sarvam Eva Āviśanti).

In the southern path — the goal is Svarga and Sādhanā is yajña. In the northern path the goal is reaching Hiraṇyagarbha and the Sādhanā is Saguṇa-brahma-upāsanā. Both of these are within the sphere of Saṁsāra. Unless there is Virakti from both of them, there does not arise any Adhikāra for Parā Vidyā.

Śaṅkara says that the proper Adhikārins for Parā Vidyā are only those who only possess a begging bowl for Bhikṣu (Bhaikṣyacaryām carantaḥ 1-2-11) and Sanyāsins (Sanyāsa-yogāt 3-2-6).

In 2-1-1, "Satya" is used for absolute truth. Just as Jīva is true because of Jīva's direct upalabdhi, similarly, his source Brahma — even though invisible — is true. The illustration of sparks and

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fire is not intended to show that Jīva is the Aṁśa or part of Brahma, which is without parts.

The very second mantra 2-1-2 says that Brahma is Amūrta without any form and so cannot have any Aṁśa or part. Brahma is described in negative terms as without Prāṇa and Mansas. In this mantra, Brahma is described as Superior to Akṣara (Avyakta or Māyā) which Avyakta is superior to its own Vikāras. This Māyā is the cause of creation and destruction of the Universe. This Māyā tatva has the seed of Nāma and Rūpa. Thus the apparent rise and laya of Jīvas is only due to the conditioning (Upādhi) of Māyā and in reality, there is identity of Brahma and Jīva.

2-1-3 says, "from this is born Prāṇa etc." Śaṅkara says that "from this" means from the Puruṣa or Brahma who is conditioned by the Upādhi of Nāma and Rūpa seed. All this apparent transformation from Brahma is unreal. Śaṅkara quotes here the Pramāṇa of Śruti "Vācāraṁbhaṇam" etc. Ch. 6-1-4 and Ch. 6-16-1. "Amṛtaṁ etc." Prāṇa is the first born and when Brahma is described in 2-1-2 as Aprāṇa, it means that Para Brahma is without any Upacāra or Lakṣana or Upādhi and It alone is the Highest Reality.

In 2-1-10, Puruṣa (Brahma) is identified with Viśva (Universe). This equation is to be understood by the principle of Badha-Sāmānādhikaraṇya. It means — what appears as Viśva is really not Viśva but Brahma alone. Here, in the equation of Brahma with Viśva, Viśva is Bādhita (discarded). It is like saying, "the pillar is man". In this equation, the meaning is — what appears like a pillar is really speaking a man. Here pillar is Bādhita. Similarly, Viśva is bādhita when it is said Brahma is Viśva. In Viśva, if there is Abrahmapratyaya (feeling that it is not Brahma) — that itself is Avidyā (ignorance). Avidyā is mentioned at three places 1-2-8 and 1-2-9 (those living in Avidyā) and 2-1-10 (knots of Avidyā). Guhāgranthi (knots of Avidyā in the heart) is mentioned in 3-2-4. 2-2-5 says "give up all the talks (which are of the nature of Avidyā). 2-2-6 says Brahma is beyond Tamas or Avidyā (Tamasaḥ Parastāt). When there is true knowledge, the knots of the heart (Avidyā) are broken (2-2-10) — Hṛdayagranthi bheda "Parāvare Dṛṣṭe" means when Para Brahma is seen as one's own direct self (2-2-10).

In Virajaṁ Brahma (2-2-10), Virajaṁ means without Avidyā. It is called Niṣkalā. Sixteen Kalās are described in Praśna 6. By using the word 'Iha', Muṇḍaka speaks of Jīvanmukti in 2-2-10 and 3-2-2. Sanyāsa is referred to in 1-2-11, 3-2-3 and 3-2-6. The goal is

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breaking the knots of heart (2-2-10) and the means (Sādhana) is Brahmajñāna (2-2-8). Tadvijñānena Paripaśyanti Dhīrāḥ. Kṛtātman in 3-2-2 means one who has withdrawn himself from Avidyā and established himself in his own true nature (Brahma). 3-2-4 (Viśate Brahma Dhāma) and 3-2-5 (Sarvaṁ Eva Āviśanti) mean the Atmajña becomes free from all Upādhis and enters Brahma which is the same thing as saying that he mingles with the Universe. 3-2-7 says "they become one" (Ekībhavanti). Ātmajña on death does not go to any other place as he becomes Brahma who is without parts and beyond time and space. 3-2-8 says he becomes free from all Nāma and Rūpa.

When the Mumukṣu is unable to properly understand the identity of jīva and Brahma, he should practice the Abhyāsa of Praṇava (Aum) for krama-mukti. A simile is given. Praṇava is the bow, Ātmā is the arrow, Brahma is the target. One should pierce the target with this arrow i.e. Ātmā should become one with Brahma (2-2-3 and 2-2-4). As the subject of Jīva-brahma identity is very difficult to grasp, the Śruti in 3-1-1 uses another method to instruct the Sādhaka. Illustration of two birds (jīva and Īśvara) is given. The Śruti also mentiones associate means like Satya, tapas (one pointedness of mind) Brahmacarya and Samyag-Jñāna, Bala, apramāda etc. Śaṅkara here refers to Praśna 1-16 when mentioning Samyag-prāṇa (where there is no crookedness, untruth or Māyā). In 3-1-2, Śaṅkara intends to say that the Sādhaka should not make half-hearted efforts to know Brahma — he must make Varaṇa of Brahma i.e. make full-hearted effort. Bhaktisaṁpradāya Ācāryas say that the Varaṇa (grace) of God is necessary. As shown in the comments in the comparative survey, there is not much difference in the two views. Samyagdarśin is beyond Pāpa and Puṇya, he is Supra-moral (3-1-3). The phrase Kriyāvān in 3-1-4 means having intense spiritual activity and not wordly activities. For Brahmavid-variṣṭha, there is no Bāhya Krīḍā; The conclusion is "Brahma Veda Brahma Eva Bhavati" (3-2-9) — "the knower of Brahma becomes verily Brahma".

Śaṅkara intends to 'prove his principles of Kevalādvaita and Māyā from the following:—

Description of Brahma as Adreśya (1-1-6) and in negative terms as Aprāṇa Amanaḥ, (2-1-2); reference to Avidyāgranthi (1-2-8, 1-2-9, 2-1-10) Ātmajña discards nāma and Rūpa (3-2-8). All his kalās, nāma and rūpa become one (3-2-7), knower of Brahma becomes Brahma (3-2-9), Tamasah Parastāt (beyond Avidyā in 2-2-6). Virājaṁ Niṣkalaṁ Brahma 2-2-10 (without Avidyā and any of the

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sixteen kalās mentioned in Praśna 6). Hṛdayagranthi (2-2-8) Guhāgranthi (3-2-9). Kṛtātmānah 3-2-2 (those who have withdrawn themselves from Avidyā and established themselves in their true nature i.e. Brahma) give up all other talks (which are nothing but Avidyā) 2-2-5. Jīvanmukti 2-1-10 and 3-2-2 Sanyāsa 1-2-11, 3-2-4 and 3-2-6. Samyag-darśin is beyond Pāpa and Puṇya. i.e. He is Supramoral.

Illustration of 2 birds is explained as another manner in which the Sruti discusses this difficult subject. "Paramaṁ Sāmyaṁ" used in 3-1-3 is explained by Śaṅkara as complete assimilation i.e. identity.

Bhaktisampradāya Acāryas lay stress on Varaṇa as grace of God in 3-1-2, illustration of 2 birds 3-1-1 showing duality and Paramaṁ Sāmyaṁ meaning not identity but similarity in 3-1-3, "Ekībhavanti" in 3-2-7 means here not complete identity because of the use of "cvi" — not exactly identical but similar.

The drift of Muṇḍaka as a whole appears to support Śaṅkara.

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GLOSSARY

Ajñāna: Ignorance
Mūla Ajñāna — that which conceals the Pure Caitanya.
Tūla Ajñāna — that which conceals the Caitanya conditioned by Ghaṭa etc.
Ajñāna Śkatis — Āvaraṇa — concealing. Vikṣapa — Projecting.
Kāraṇa Ajñāna — the material cause of Jagat.

Adhyātma: Referring to body, senses, mind, individual soul or Brahma.
Adhyātma jñāna — knowledge of Ātmā.
Adhyātma — pertaining to body or senses.
Adhidaiva — pertaining to deities.
Adhibhūta — pertaining to beings or objects.

Adhyāsa: Superimposition. Appearance of something as something else. Erroneous knowledge.
Seeing Bheda in the following five — Jīva, Īśa, Pure cetana, Māyā and the relation of Cetana and Māyā.

Anubandha: Introductory reasons for beginning the study of a book, they are four:—
Adhikārin — person qualified to study.
Viṣaya — subject matter of the book.
Prayojana — purpose of study.
Saṁbandha — the relation of the book and its subject matter.

Antaḥkaraṇa: Inner sense organs. They are four — Manas, mental faculty making resolution and doubts.
Buddhi mental faculty making determination.
Citta thinking faculty.
Ahaṁkāra state of ego.

Abhāva: Non-existence. There are 4 kinds of Abhāva.
Prāg-Abhāva — Abhāva of Kārya before it is born.
Pradvaṁṣa Abhāva — Abhāva of Kārya after its destruction.
Anyonya Abhāva — Mutual abhāva e.g. that of Ghaṭa in Paṭa and Paṭa in Ghaṭa.
Atyanta-abhāva — Abhāva in past, present and future e.g. that of Vandhyāputra.

Ari-Varga: Six internal enemies:
Kāma, krodha, lobha, moha, mada and matsara.

Avasthā: States — (1) e.g. of waking, (2) dream, (3) sleep and (4) Turīya of Sākṣin.

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Avidyā: Nescience; belief of Ātma in Antāma, of Nityatva in Anitya, or purity in the impure and of happiness in misery. Māyā is used with reference to Īśvara and Avidya is used with reference to Jīva. It has five characteristics: (1) Anāndi, (2) Jñānanivartya, (3) Avarana Vikṣepa Kari, (4) Bhāvarūpa, (5) Anirvacanīya.

Avigita: Not censured.

Asaṁbhāvanā: Strong doubt that a thing does not exist.

Āśrama: Four stages of life — (1) Brahmacarya, (2) Gṛhastha, (3) Vānaprastha, (4) Sanyāsa.

Upāsanā: Constant manana with veneration.
Saguṇa-upāsanā — that of Kāraṇa Brahma.
Nirguṇa upāsanā — that of Śuddha Brahma.
Ahaṁgraha upāsanā — Upāṣanā with a cintana of identity of self and the Upāsya.
Pratīka Upāsanā — Upāsanā of Upāsya through a symbol.

Eṣaṇā: Desire for (1) Putra, (2) Vitta or (3) Loka.

Karma:
(1) Sañcita — accumulated acts during past lives.
(2) Agāmi or krīyamāṇa — done in this life.
(3) Prārabdha — intended to be enjoyed in this life.
(4) Nitya — to be necessarily performed.
(5) Naimittika — to be performed on some occasion.
(6) Kāmya — performed with a desire for reward.
(7) Prāyaścitta — performed for removing the consequences of evil acts.
(8) Niṣiddha — forbidden by scriptures.

Kalā: Sixteen kalās like Hiraṇyagrabha, Śraddhā etc. in Praśna Upaniṣad 6.
Kāla — time, past, present and future.

Kośa: Sheaths, they are five — (1) Annamaya, (2) Prāṇamaya, (3) Manomaya, (4) Vijñānamaya and (5) Ānandamaya.

Kleśa: According to Yoga Sūtras the Kleśas are five: (1) Avidyā, (2) Asmitā, (3) Rāga, (4) Dveṣa and (5) Abhiniveśa.

Khyāti: Knowledge of error-Bhramajñāna. There are five views on this.
Asat-khyāti of Śunyavādi Bauddhas.
Ātma khyāti of Kṣaṇika Vijñānavadi Bauddhas.
Anyathākhyāti of Naiyāyikas.
Akhyāti of Sāṅkhya and Prabhākara.
Anirvacanīyakhyāti of Śaṅkara Vedanta.

Tanmātrā: Tatvas in their subtle form.

Tripuṭi: Of Jñāna and Jñeya. Jñāta.

Niśreyas: Mokṣa which according to Śaṅkara is the same as removal of Ajñāna, as Atma is Nitya, Śuddha, Buddha, Mukta by nature.

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Puruṣārtha: They are four: (1) Dharma, (2) Artha, (3) Kāma and (4) Mokṣa.

Pradhāna: Mūla Prakṛti of Saṅkhya where the 3 guṇas, Sattva, rajas and tamas are in equilibrium.

Prapañca: Universe which is only Vivarta (false or apparent) transformation of Brahma. It is Jaḍa, Paricchinna and Anātma.

Pramā: Knowledge arising from Pramāṇa. Experience which is without Saṁśaya, Viparyaya or Tarka.

Pramāṇa: Means Sādhana or Karaṇa) for producing Pramā or Yathārtha Anubhava (Jñāna). According to Śaṅkara Vedānta Pramāṇas are six: (1) Prtyakṣa, (2) Anumāna, (3) Śabda, (4) Upamāna; (5) Arthāpatti and (6) Anupalabdhi.

Prāṇa: (in Samaṣṭi) = Hiraṇyagrabha.

Prāṇa: (in body) is of five kinds:
(1) Prāṇa, (2) Apāna, (3) Samāna, (4) Udāna and (5) Vyāna. There are other subsidiary Prāṇas like Nāga-Kūrma, Kṛkala, Devadatta and Dhanañjaya.

Bādha-Sāmānādhikaraṇya: When two contradictory objects are placed in one Adhiṣṭhāna or are equated and when the literal sense of one is rejected and the other non-opposing sense is retained, it is Bādha-Sāmānādhikaraṇya. When it is said "the pillar is man", here Pillar and man are equated but what is meant is this: that which appears as a pillar is really speaking not a pillar but a man. Here the literal sense of pillar is rejected and its sense as man is retained. Similarly, when it is said "Brahma is Viśva", its sense as Viśva is rejected and its sense as Brahma is retained. i.e. what appears as Viśva is really speaking Brahma.

Brahmacarya: Control of sex organ. Avoiding maithuna which is of eight kinds: (1) sight, (2) touch, (3) sport, (4) repeated mention, (5) secret talk, (6) thinking, (7) determination to have and (8) Cohabitation.

Bhūmikā: Seven stages of spiritual progress: (1) Subheccha, (2) Suvicāraṇā, (3) Tanumānasā, (4) Satvāpatti, (5) Asamśkti, (6) Padārthābhavani and (7) Turīyagā.

Bheda: Difference. According to Madhva, Bheda is of five kinds: between (1) Jīva and Īśvara, (2) Jīva and Jīva, (3) Jīva and Jaḍa, (4) Īśa and Jaḍa, (5) Jaḍa and Jaḍa.

Māyā: Upādhi of Īśvara, Samaṣṭi Ajñāna. Īśvara controls Māyā but Jīva is deluded by Avidyā.

Lakṣaṇa: Vākya which describes the Asādhāraṇa Dharma of a Padārtha.
Brahma can be described in 2 ways.
Taṭastha Lakṣaṇa — which applies to a Padārtha for some time only to distinguish it from other objects e.g. "where is the house of Devadatta?" The reply "that on which the crow is sitting". This is Taṭastha Lakṣaṇa as the crow may fly away soon.

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Svarūpa Lakṣaṇa — is the true naturé and description of the Padārtha. In that same question, the reply would be "that which is constructed with cement concrete and of this colour etc."

So far as Brahma is concerned, the Tatstha Lakṣaṇa is — Brahma creates, preserves and destroys the Prapañca (as this is ultimately explained as only a Vivarta of Brahma). But the Svarūpa Laksana of Brahma is Sat-cit-Ānanda — Nitya Śuddha, Buddha-Mukta Svabhāva.

Liṅga: That which throws light on properly understanding a text. The liṅgas are six: (1) Upakrama, (2) Upasaṁhāra, (3) Abhyāsa, (4) Apūrvatā, (5) Arthavāda and (6) Upapatti.

Vāda: In Śaṅkara Vedānta, there are three sub-vādas: (1) Vācaspati's Avaccheda vāda, (2) Vārtikakāra's Ābhāsa Vāda and (3) Sankṣepa Śārirakakāra's Avaccheda Vāda. There are other three famous vadas. Naiyāyika's Ārambhavāda, Śaṅkhya's Pariṇāmāvāda and Śaṅkara's Vivartavāda.

Viparīta-bhāvana: false projection in something of something else.

Vivarta: False or apparent transformation.

Vedāṅga: They are six: (1) Śikṣā, (2) Kalpa, (3) Vyākaraṇa, (4) Nirukta, (5) Chandas and (6) Jyotiṣa.

Śārīraka: Jīva in the body. Śaṅkara's Bhāsya on Brahma Sūtra is known as Śārīraka Bhāṣya.

Sopādhika Bhrama: Even when the error is known or realised, the erroneous appearance continues. e.g. even though we know that the sky has no blue colours or a vault, still a blue colour and a vault continue to appear. Similarly in the case of the Ātmajña, even though he realises that the Prapañca is unreal, the Prapañca and duality continue to appear to him as before.

Saṁvādi Bhrama: That error which ultimately makes our effort successful e.g. Two men run towards two different buildings with holes in walls from which bright rays are issuing and thinking that to be a jewel they expect to get it. One building really contains a jewel, another only a lamp. One of them runs towards one building and the other towards the other. One running towards the building containing jewel, succeeds in getting it while the other is unsuccessful. A śālīgrāma is only a Pratīka but by worshipping that Pratīka one is rewarded. This is Saṁvādi Bhrama.

Sanyāsa: They are of 4 kinds: (1) Kutīcaka, (2) Bahūdaka (3) Haṁsa, (4) Paramahaṁsa Vividisā Sanyāsa — of one who is desirous of knowing Brahma. Vidvat Sanyāsa of one who has already the realisation of Brahma.

Hiraṇyagarbha: Samaṣṭi Prāṇa, Sūtrātmā.

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ALPHABETICAL INDEX TO MANTRAS

PRAŚNA UPANIṢAD

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atha yadi dvimātreṇa	5	4
atha hainaṁ kausalyaḥ	2	1
atha hainaṁ bhargavaḥ	2	1
atha hainaṁ sukeśāḥ	6	1
atha hainaṁ sauryāyaṇī	4	1
athāditya udayan	1	6
athaikayordtardhva udānah	3	7
athottareṇa tapasā	1	10
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	ma		
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sa īkṣācakre		6	3
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sa prāṇamasṛjata		6	4
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sa yadā saumya		4	7
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sa yo ha vai tat		5	1
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kāḷī karalī ca	1	2	4
ga			
gatāḥ kataḥ pañcadaśa	3	2	7
ta			
tatrāparā Ṛgvedaḥ	1	1	5
tadetatsatyamṛṣiḥ	3	2	11
tadetatsatyaṁ mantreṣu	1	2	1
tadetatsatyaṁ yathā	2	1	1
tadetadṛcābhyuktam	3	2	10
tapasā cīyate brahma	1	1	8
tapaḥśraddhe ye hyupavasanti	1	2	11
tasmācca devā bahudhā	2	1	7
tasmādagniḥ samidhaḥ	2	1	5
tasmādṛcaḥ sāma yajūṃṣi	2	1	6
tasmai sa vidvānupasannāya	1	2	12
tasmai sa hovāca	1	1	4
da			
divyo hyamūrtaḥ puruṣa	2	1	2
dvā suparṇā sayujā	3	1	1
dha			
dhanurgṛhitvaopaniṣadam	2	2	3
na			
na cakṣuṣā gṛhyate	3	1	8
na tatra sūryo bhāti	2	2	10
nāyamātmā pravacanema	3	2	3
nāyamātmā balahīnena	3	2	4
pa			
parīkṣya lokānkarmacitān	1	2	12
puruṣa evedam viśvam	2	1	10
plavā hyete adṛḍhāh	1	2	7
praṇavo dhanuḥ śaro	2	2	4
prāṇo hyeṣa yaḥ sarvabhūtaiḥ	3	1	4
ba			
bṛhacca taddivyam	3	1	7
brahmā devānām prathamaḥ	1	1	7
brahmaivedamamṛtam	2	2	11
bha			
bhidyate hṛdayagranthiḥ	2	2	8

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	Muṇḍaka	Khaṇḍa	Mantra
ya			
yattadadreśyamagrāhyam	1	1	6
yathā nadyaḥ syandamānāḥ	3	2	8
yathorṇanābhiḥ sṛjate	1	1	7
yadarcimadyadaṇubhyaḥ	2	2	2
yadā paśyaḥ paśyate	3	1	3
yadā lelāyate hyarciḥ	1	2	2
yam yam lokaṁ manasa	3	1	10
yaḥ sarvajñaḥ sarvavidyasya	1	1	9
yaḥ sarvajñaḥ sarvavidyasya	2	2	7
yasmindyauḥ pṛthivī	2	2	5
yasyāgnihotramadarśam	1	2	3
va			
vedāntavijñānasuniścitārthāḥ	3	2	6
śa			
śaunako ha vai mahāśālaḥ	1	1	3
sa			
satyameva jayati	3	1	6
satyena labhyastapasā	3	1	5
sapta prāṇāḥ prabhavanti	2	1	8
samāne vṛkṣe puruṣaḥ	3	1	2
sa yo ha vai tatparamaṁ	3	2	1
sa vedaitatparamam	3	2	6
samprapainam ṛṣahah	3	2	5
ha			
hiraṇmaye pare kośe	3	2	9

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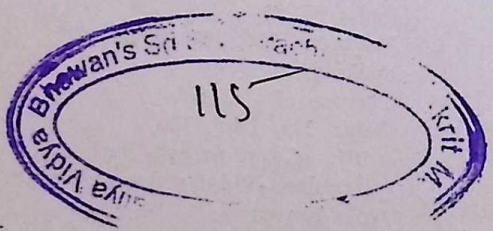

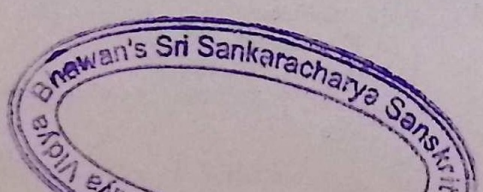

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GENERAL EDITOR AND AUTHOR

Professor Jayantkrishna Harikrishna Dave, M.A. LL.B. Advocate (S.C.) Mahamahopadyaya, Vidya-vacaspati, is the Hon. Director of the Bharatiya Vidya Bhavan, having been associated with it since its inception. He is the author of more than 30 learned works. He was member of the Senate of the Bombay University and the Varanasi Sanskrit University. A versatile writer, a reputed scholar and leading Advocate of the Bombay Bar, he had a brilliant academic career winning many a coveted prize. He was the Head of the Bhavan's Post-Graduate Department. He was awarded the Upādhi of Mahāmahopādhyāya and Vidyā-vačaspati by H.H. Dwarka Śankarācārya. He studied Sanskrit in the traditional way also. He had his legal training under Dr. K.M. Munshi and he practised law for more than fifty years. For some time he was the Chief Justice of Banswara State in Rajasthān. With his great erudition in Sanskrit and Dharmasāstra he became an authority on Hindu law which he also taught for forty years. He was recognised as a Post-Graduate Professor for M.A. LL.M. and Ph.D. in Law. He was a member of the Sanskrit commission and the Maharashtra Sanskrit Samiti; Hon. General Secretary of Sanskrit Visva Parishad, Gujarati Sahitya Parishad, Editor of Bhavan's Journal (Eng.), Samarpan (Gujarati), Bharatiya Vidya (Research quarterly), Bharati (Hindi); was deputed to the World Conference of Religion and Peace at Japan in 1970; has lectured in various universities in India and USA. He has been working in an Honorary iapacity in the Bhavan for 50 years. His Amrita Mahotsava was celebrated by the Bhavan in 1984. The Bhavan has issued a felicitation volume for MM. Prof. Jayantkrishna. H. Dave's Amrita Mahotsava.

Works — Immortal India (4 volumes), History of Gujarati Literature (Hindi), Manusmriti with 9 sanskrit commentaries (6 volumes), Vyavahāra Prakāśa, Śakti tatva and Śiva tatva, Editing critically 6 volumes of the reputed Singhi series. General editor of Bhavan's Upanishad project and writer on Praśna, Mundaka and Māndūkya with Kārikās etc.

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